

A
DISCOVERIE
OF THE
VVorld to Come

According to the
SCRIPTURES.

The first Part thereof being Didactical, or such as contains a Form of Positive Doctrine.

WHEREIN

- 10.4.17
1. The Doctrine of the World to come, is propounded, explained, confirmed, and applied in a more familiar method, then formerly hath been observed
 2. The Doctrine of *Millenaries*, touching a New Reformed Church in the latter Times, which they call A New World, is confuted.
 3. Sundry passages of holy Writ are interpreted in reference to the World to come, which have been formerly wrested, and forced in a wrong sense.

Written by J. S E A G E R. M. A. and
Minister of *Broadcliff* in the County of *Devon*.

L O N D O N,

Printed by *J. Macock*, for *Luke Fawne*, and are to be sold
at his shop at the sign of the *Parrot* in *Pauls*
Church-yard. 1650.

A
DISCOVERIE
OF THE





T O

The Parishoners of Broad- clift, Grace and Peace be Multiplied.

BEloued in the Lord, It is now full eigh-
teen years since that I was placed by the
hand of Providence, as a Spirituall Pa-
stor amongst you, upon the death of Mr.
Robert Stennings; three years of which time I was
forced by the violence of Souldiers, to absent myself
from you: these three years only excepted I have
been constantly with you; and as the Lord hath
given me much health and strength of nature a-
mongst you, so I have spent much of that strength
in my private studdies, and publick employments for
you. In witness whereof I can yet produce diverse
volumes of Sermons, written by me and published
amongst you: but I account this needless, seeing
you your selves can witnesse enough, as touching this
matter. I will not compare myself with other Spirituall
Labourers in Gods Vineyard, for I know that
they have received, some of them ten talents, some
five, some two; yet this I may safely say, that I
have not hid my Masters one talent in a napkin, but
have improved it with diligence for the advance-
ment of his glory and truth amongst you.

The Epistle Dedicatory.

Wherefore after so long a time, it concerns you all to enquire how ye have profited by my Ministry for be ye well assured, that after so much spirituall husbandry as hath been used amongst you, in plowing, sowing, planting, and watering; the Lord will expect a plentiful crop of saving knowledge and obedience from you.

For my part, I am prone to think the best of you, as indulgent fathers are wont to think of their children, I acknowledge that diverse of your friends and allies have dyed in my time; whose life was precious, and whose death was comfortable unto me: and I hope to be better acquainted with them in the world to come, then ever I was in this world. I acknowledge also, that there are diverse now living amongst you, of whom I am perswaded such things as accompany Salvation; that they do sincerely love God and his truth, and have not received the Grace of God, nor the Word of his grace in vain: and my prayer for such is, That they may persevere in grace unto the end; holding fast the pattern of wholesome words which they have received; and may never suffer themselves to be drawn away with the error of the wicked, and so fall from their own steadfastness. And I must needs acknowledge a third sort amongst you, Whom I have hitherto apprehended as proud contemners of the Word of God in my Ministry; I pray God to give them Repentance unto life, that they may recover themselves out of the snare of the devil, and may obtain pardon for this sin before their death; otherwise I tremble to think how hard it wil be with them in the great day of the Lord Christ, When they shall be accountable for every good Sermon, and for every wholesome truth,

The Epistle Dedicatory.

truth, which they have thus contemned and trampled under their feet.

And now my beloved, being desirous before my death to leave among you some token and testimony of my love towards you, I have published this Treatise, which I call A Discovery of the VVorld to come; some matters herein contained have been delivered in the open Congregation, and here your eyes may see what your eares have heard; and here your eyes may see more, then yet your eares have heard from me, or from any other as I suppose, touching this subject. I am perswaded in my conscience of the truth of such grounds as are here delivered; and my own soul hath felt the comfort of them, for which cause I am the more hopefull that the same grounds may proove usefull and beneficiall unto others. You may perceive with your eyes, that I have not studded strong lines and lofty expressions in this work, but have endeavoured in plain and familiar termes to unfold a great Mystery unto you. I do not herein perswade you to seek and search after the knowledge of this present world, and the things hereof; neither do I herein perswade you to love this present world, and the things hereof, you are by nature prone enough unto these things: but hereby I do perswade and intreate you to study the knowledge of the World to come, and to be better acquainted with the Doctrine hereof then yet you are: because I apprehend this as a choyce part and high degree of saving knowledge; and that which will profit you more at the last, then all earthly treasures whatsoever, and I am perswaded it is for want of this part of saving knowledge, that many errors in these latter times, are so readily

The Epistle Dedicatory.

entertained an assented unto.

In brief, you have here a price put into your hands, by Gods providence; the Lord give you hearts to make a good use of it: and if at any time I shall perceive this first part of my Discovery to be acceptable and useful to the Church of God; I shal forthwith (if the Lord shal permit) study to conceive a Second Part; and as soon as I shall have conceived it, I shall be in travel to bring it forth to publick view. In the interim I commend you to God and the Word of Grace which is able to build you up, and to give you an inheritance amongst all them that are sanctified.

Your Servant in such matters
as concerns your eternal good

John Seager.

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DISCOVERY
OF THE
World to Come.

An Introduction.



I is well known of some, That many learned men have written many learned Tractates concerning this corrupt World wherein we live. In which they have discovered not only the whole Continent thereof, which they call the Globe of Heaven and Earth; but also severall Parts, Countries, and Occurrences belonging to the same: Who, by this industry of theirs, have deserved well of all Students and lovers of learning.

Wherefore it should not be thought presumption for me being a Minister of the Gospel (though the least of many) to discover in this Tractate; such as it is, my thoughts concerning the World to Come; In as much as the world to come is a subject of transcendent worth and excellencie, far surpassing all that can be thought or spoken concerning this polluted world. And it was wont to be thought as a vertue

in any, to have their minds much taken up about this Subject; which being esteemed as a vertue in others, should not be imputed as a vice unto me.

Now in this Treatise I intend to take the Sacred Scripture for my guide, and to say no more herein then I shall conceive to be warranted thereby. And seeing I have not as yet so much as heard or read of any writer that hath professedly made a Discovery of the World to come (though many have written of the Heaven that now is) it may not be expected that I should observe so exact a Method in this discourse, as doubtless some after Writers may: yet I intend to lay down my Meditations touching this Subject, in the same Order, in which they have been represented to me, and conceived by me.

SECTION. I.

Shewing, That none should be grossly ignorant of the World to come, as touching the nature of it.

THere be some things which a Christian may safely be ignorant of, without any prejudice to his soul, as on my part it is freely confessed, That I know not God perfectly, *1 Cor. 13. 9.* I know not the minde of the Lord perfectly, *Rom. 11. 34.* I know not the times and seasons, which the father hath put in his own power, *Act. 1. 7.* I know not the numericall day and hour of Christs second coming, *Mat. 25. 13.* I know not the certain definite number of my particular sins, *Psal. 19. 12.* I know not the full power of Gods anger, *Psal. 90. 11.* Which ignorance being inavoydable on my part, and

to rise in me, cannot be any way prejudicial to my soul; yet I do not think it safe for any to be grossly or perversly ignorant of the *World to come* as touching the nature of it.

Howbeit, I conceive this ignorance to be too common amongst many Christian professors in these our days: for do but ask many of them what the Scripture means by *the World to come*? and either they will say, We cannot tell; or else they will say, It means nothing else thereby but the third heaven, or the highest heaven, which now is; and so they conceive no difference betwixt the world to come and the highest heaven. And do but observe the discourses of many, both in publike and in private, when they speak of the *World to come*, and you shall finde that they will never expresse distinctly what they mean by this subject: from which answers and practises of theirs I thus infer within my self, Surely these people have had some good thoughts in their minds concerning the *World to come*, and they can speak much of divers things and occurrences which shall be in it, but are still ignorant thereof as touching the nature of it.

And doubtlesse this ignorance hath been occasioned, and is still continued and fomented by a misprision or mis-understanding of divers such Scripture passages, as do plainly describe unto us the nature of the *World to come*; and as long as such passages are mis-understood, how can it be but that people should be grossly ignorant of this subject? Wherefore I shal endeavour in the following Sections, to give a true interpretation of those forenamed scripture passages, as occasion shall be offered, that so all may be rightly informed touching the nature of this subject.

*A Positi-
on.*

Reasons.

Mean while I affirm, That none should be grossely ignorant of the World to come, as touching the nature of it; but all should understand in some competent measure what the Scripture means by this subject: and that for these Reasons:

First, It cannot be denied, that the world to come is often mentioned in the New Testament, as in these passages:

Mat. 12. 32. *Whosoever speaketh against the Son of man, he shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.*

Mark. 10. 30. *He shall receive an hundred fold now in this time, and in the world to come eternall life.*

Luk. 20. 34, 35. *The children of this world marry and are given in marriage: but the children of the world to come which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage.*

Eph. 1. 1. 21. *Christ is far above every name that is named not only in this world, but also in that which is to come.*

Heb. 2. 5. *Unto the Angels hath he not put in subjection the world to come.*

Heb. 6. 5. *They have tasted the good Word of God, and the powers of the world to come.*

In all which places the world to come is not only mentioned, but also plainly asserted, yea distinguished from this polluted world; And wherefore should it be so often mentioned in the New Testament, but for this end, that all should rightly understand the nature of it? *Whatsoever things are thus written, are written for our learning,* Rom. 15. 4. if so, then none should be grossly or perversly ignorant of the nature of it.

Secondly, Things revealed belong to us, and to our children, for to know them, *Deut. 29. 29.* and we are commanded to search the Scriptures, that we may understand what is revealed in them, *Job. 5. 39.* And he that shall still continue stubbornly ignorant of his masters revealed will, shall be beaten with stripes, that is, he shall have his portion of torments in the world to come. Now the world to come is revealed in the Word of God, and much therein is revealed concerning it: Therefore it cannot be safe for any to continue grossly or perversly ignorant thereof, nor of what is meant thereby.

Thirdly, They that understand not the world to come, nor the nature of it, cannot so ardently desire and affect the fruition of it as those that do; because good things are most desired of such as know them best: And as none do so earnestly desire the blessed enjoyment of God and of Christ, as those that have most acquaintance with God in Christ; so none do so strongly desire the world to come, and the enjoyment of it, as those that have most understanding concerning it.

Fourthly, The doctrine of the world to come is very useful and comfortable, yea know no doctrine in the whole Bible more profitable for instruction, reproof and comfort then this, if rightly understood and applied: But how can it prove useful to such as understand it not?

Fifthly, All Gods elect, with Abraham their father, are heirs of the world to come, *Rom. 4.* for which cause they would be, not only willing to understand and know whatsoever the Scripture teacheth concerning the same; but also should take great delight to read, hear, and confer of such matters as

concern the future: As they that are heirs apparent to the Kingdoms of this present world, are not only willing to understand the nature of them, but also find great content to discourse of such things as concern them. And so for these Reasons I infer, that it cannot be safe for any to be grossly and perversly ignorant of the World to come.

Use.

Now if ignorance of the World to come be so dangerous, and the knowledge of it so needful, as hath been shewed; then for my part I shall the less fear and the less regard any rash censures or aspersions that shall be cast upon this poor endeavor of mine. For I am perswaded in my Soul of the truth of such grounds as are here delivered, I am convinced in my Conscience of the necessity and usefulness of them. I have found in my experience the comfort of them. Why then should I regard such censures or aspersions? Rather I shall still hope for Gods blessing upon these *Meditations*, knowing that he can make them as beneficial to others as they have been unto me. If this discovery shall by his divine providence invite occasion but some one Divine, of better parts than I, self, to write a better Discourse concerning the same Subject, how shall I rejoyce. But to conclude this first Section, I profess that I esteem the right knowledge of the World to come a choice piece of saving knowledge, and I esteem them all happy that shall attain unto it. Wherefore let us be bold in the fear of God to search and enquire farther, what the Scripture mean by the World to come; which for my part I intend, if God shall permit. And in the following Sections I shall consider the World to come two ways; first I shall consider it as a Country or Continent, next I shall con-

side

sider it in reference to the principal matters and things which shall be contained in it.

SECT. II.

Shewing, That the World to come, considered as a Continent, is to be distinguished from the third Heaven.

I Acknowledg that there shall be some of the same things in the World to come, which are now in the third Heaven: As the humane nature of Christ, the person of Enoch, the person of Elijah, which are now in the third Heaven, and shall be in the World to come; and as the two latter persons do now reign with Christ in the third Heaven, so they shall reign with him in the World to come: and as they now enjoy abundance of holiness, righteousness, love, joy and peace, &c. so they shall enjoy as much, if not much more, in the World to come.

Yet I affirm, That the World to come, considered as a Continent, is to be distinguished from the third Heaven. For 1. Our Saviour Christ once came from the third Heaven into this world, for to take our nature upon him, but he came not then from the World to come into this world for to take our nature upon him. 2. After his Resurrection he ascended into the third Heaven, but he did not ascend into the World to come, which had then no being. 3. Saint Paul by his life time was caught up into the third Heaven, 2 Cor. 12. 2, 4, but we cannot say, he was taken up, or caught up, into the World to come. 4. The Souls of the faithful, after their se-

paration from the body (as we conceive) are in the third Heaven, but we cannot say, they are in the world to come. 5. The third Heaven both is for the present, and hath been of old; but the world to come neither is for the present, nor hath been of old, but is altogether yet to come. From all which premises I infer, That the world to come, considered as a Continent, is to be distinguished from the third Heaven.

Ens creatum & in-creatum.

Yea that I may not dissemble, my whole meaning is this point, I must needs add this above all, That I conceive as much difference betwixt the world to come, and the third Heaven, as betwixt a created and an uncreated Substance: And as I shall prove in its proper place, That the world to come shall be created by God himself; so in this place I dare affirm, That the third Heaven was never created; and if this shall appear to be so, then there must needs be a vast difference betwixt the world to come, and the third Heaven.

Object.

But some one it may be will say unto me, I wonder you should say, the third Heaven was never created, surely this will seem as a paradox to many, and unless you can substantially prove it, there are few that will believe it.

Ans.

What I have said I have said, and I hope I shall clearly evidence this last passage, viz. That the third Heaven was never created, by these ensuing Arguments.

1 Argument.

First, I take this for a ground, That which was not made with hands was never created: which proposition (as I suppose) none will deny: For what is it to be created, but to be made with hands? and what is it to be uncreated, but to be not made with

with hands? And the Scripture acknowledgeth, that all created things were made with hands, and were the work of Gods hands; as *Psal. 8. 3. I consider the Heavens, the work of thy fingers, the Moon and the Stars which thou hast ordained.* Vers. 6. *Thou hast made him to have dominion over the works of thy hands.* *Psal. 19. 1. The Firmament sheweth his handy work,* *Psal. 102. 25. Of old hast thou laid the Foundation of the Earth, and the Heavens are the work of thy hands.* *Isai. 48. 13. My hand hath laid the Foundation of the Earth, and my right hand hath spanned the Heavens.* Thus all created Substances were made with hands, and consequently that which was not made with hands, was uncreated.

Now we read of the third Heaven, that it was not made with hands, *Heb. 9. 11.* and that when Christ entered into it, he entered into the holy Places not made with hands, *Heb. 9. 24.* Where the Apostle *Εἰς ἄχρονία* plainly distinguisheth the third Heaven not only *εὐνοία* from the Tabernacle in *Moses* time, which was made *ἔργα* with mens hands, but also from the whole created world, which was made with Gods hands: not denying the whole Creation to be the work of his hands, but faith of the third Heaven, That it was not made with hands, and if it were not made with hands, then surely it was uncreated.

Agreeable hereunto is that other place, *2 Cor. 5. 1.* *If our earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the Heavens:* Where the Apostle shews, that the Souls of the faithful after their separation from the body shall have an house not made with hands; plainly distinguishing the Souls heavenly house *Ἀχρονία* house

house from ours bodily or earthly house: And as he denies his bodily house to be made with hands, nor could have denyed it; because God made it of the dust of the ground, Gen. 2. So he affirms, that its heavenly house was not made with hands; and if it were not made with hands, then it was uncreated; and if it were uncreated, then it must needs follow that the third Heaven also was uncreated.

2 Argu-
ment.

Secondly, I take this for a ground, That which was from everlasting, and without beginning, was never created: which Proposition (as I suppose) will not be denyed, because it is acknowledged on all sides, That whatsoever had a beginning, and was not from everlasting, was created, Gen. 1. 1. and whatsoever had not a beginning, but was from everlasting, was not created.

Now I assume, That the highest Heaven (commonly called the third Heaven) was from everlasting, and without beginning; and I am moved to think so, for these Reasons:

1. That God himself was from everlasting, and without beginning, as it is written, Psal. 90. 2. Before the Mountains were brought forth, or ever thou hadst formed the Earth, and the world, even from everlasting to everlasting thou art God. And we read in Scripture of Gods Glory before the world was, Joh. 17. 5. Of his Ordination before the world was, 1 Cor. 2. 7. Of his choosing of men before the foundation of the world, Ephes. 1. 4. And of his purpose before the world began, 2 Tim. 1. 9. From which places I infer, That God himself was from everlasting, and without beginning; and if he were from everlasting, then he was somewhere from everlasting; I dare not say, he was no where from everlasting.

neither dare I say, he was everywhere from everlasting; but he was somewhere from everlasting: and where was that, but in the highest Heaven? and if he were in the highest Heaven from everlasting, then this Heaven was also from everlasting with God, and so without beginning.

2. This third Heaven is called Gods Place, *Isai. 26. 21. The Lord cometh out of his Place to punish the inhabitants of the Earth:* and *Mica. 1. 3. Yea it is called his high and holy place, Isai. 57. 15. and his dwelling place, 1 King. 8. 30. Hear thou in Heaven thy dwelling place.*

Now I demand, whether it was not Gods dwelling place before the Creation, as it hath been since? Yes doubtless, it hath been his dwelling place ever since the Creation, and shall be so for ever, and was so from everlasting; for which cause he is said to *inhabite eternity, Isai. 57. 15. and to inhabite eternity, is to inhabite an eternal place; for in the same Text, his dwelling in an eternal place, is distinguished from his dwelling in the hearts of humble and contrite ones. And if the third Heaven was Gods eternal place, then surely it was from everlasting with him, and so without beginning: Yea if we acknowledge God to be an everlasting Being, I see no reason why we should deny him an everlasting place suitable to his Being.*

3. This Heaven, of which I speak, is called Gods Throne, *Isai. 66. 1. Heaven is my Throne;* and *Mat. 5. 34. Mat. 23. 22. Acts 7. 49. And was it not his Throne from everlasting? Doubtless it was; and so much I gather from that of the Prophet, Psal. 93. where he saith thus to God, Thy Throne is established of old, thou art from everlasting:* which sounds in my

my ears as if he had said, As God was from everlasting, so was his heavenly Throne; and if it were from everlasting, then it was without beginning; and if we acknowledg him to be an everlasting King, and to have a Kingdom from everlasting, as the Scripture witnesseth in many places, why should we not also acknowledg this his heavenly Throne to be from everlasting, and so to be without beginning.

4. Yea this Heaven, of which I speak, is that which is predicable, and may be predicated of the Essence of God, and we may say without a trope or figure, this Heaven is God, and God is this Heaven; for which cause I conceive it is, that this Heaven is often put for God himself in the written Word, as *Dan. 4. 26.* where it was said to *Nebuchadnezzar*, *Thy Kingdom shall be sure unto thee, after thou shalt have known that the Heavens do rule*; which is all one as if it had been said, After thou shalt have known that the most high God shall reign in the Kingdoms of men, as it is interpreted for us, *Dan. 5. 21.* So also it is said unto the chief Priests and Elders, *Mat. 21. 25.* *The Baptism of John, whence was it? from Heaven or of men?* as if it had been said, Was it from God, or from men only? So again, *Luk. 15. 21.* the Prodigal said unto his father, *I have sinned against Heaven and against thee*; which is all one as if he had said, I have sinned against God and against thee. And so lastly *John* said, *Joh. 3. 27.* *A man can receive nothing except it be given him from Heaven*; that is, except it be given him from God, from whom every good and perfect gift doth come. In all which, and other such like places, God is described by the name of Heaven, and called Heaven; and why so? For to teach us (as I conceive)

ceive) that this Heaven is something appertaining to the Essence of God, and doth not essentially differ from God himself; but as he is a spiritual Being, an independent Being, so he is also an heavenly Being: And as we may safely say, That he is a merciful God, the God of Mercy, and Mercy it self; so it is not improper to say, He is a heavenly God, the God of Heaven, and Heaven it self. Now we know that all things belonging to the Essence of God, were from everlasting with him; but this Heaven, of which I speak, is something belonging or appertaining to his Essence, as I have shewed; and consequently it was without beginning. These are four Reasons which hath induced me to think, that the third Heaven was from everlasting, and without beginning; and if so, then it will from hence necessarily follow, that it was never created.

Thirdly, I take this for a ground; That which is essentially holy & undefiled, was never created: which Proposition may well be granted, because it is certain, that there is no essential holiness to be found in any created Substance or Being; for if there were any holiness in Adam before his fall, it was not essential to him, but it was the gift of God: so that holiness which was and is in the humane nature of Christ, is not essential to his Humanity, but is the gift of God; and that holiness which is in the Regenerate, is not essential to them, but is the gift of God; that holiness which belongs to the seventh day, is not essential to it, but accidental, by reason of Gods Institution; that Ceremonial holiness which was in Temples and Altars, was not essential, but accidental, by reason of Gods Ordination; and the created Heavens are so far from being essentially holy, that they have been and are polluted

3 Argument.

luted and defiled with the sin of Angels and men, as it is said, *Job 15. 15. The Heavens are not clean in his sight*: Yea the whole Creation is so far from being essentially holy, that it groans to be delivered from that bondage of corruption which the sin of men and devils hath brought upon it, *Rom. 8. 21. 22.* And if there be no essential holiness to be found in any created Being, then it must be granted, That whatsoever is essentially holy and undefiled, was never created.

Now I affirm, That the third Heaven is essentially holy and undefiled, as we may conceive, for these Reasons:

1. This Heaven was from everlasting with God, as hath been before shewed; and whatsoever was from everlasting, was essentially holy and undefiled.

2. This Heaven is somewhat appertaining to the Essence of God, as hath been before shewed; and whatsoever appertains to the Essence of God, is essentially holy and undefiled.

3. The Scripture speaks much of the holiness of this third Heaven, saying, *He will hear him from his holy Heaven*, *Psal. 20. 6. Who shall dwell in thy holy Hill?* *Psal. 15. 1. Who shall stand in his holy Place?* *Psal. 24. 3. God dwelleth upon the Throne of his Holiness*, *Psal. 47. 8.* which holiness of the third Heaven must be either essential or accidental; and accidental it cannot be, because in those and such like places the third Heaven is thereby distinguished from all places and persons that are accidentally holy, as the distinction is plainly expressed in those words, *I dwell in the high and holy Place; with him also that is of an humble and contrite spirit*, *Isa. 57. 15.*

4. Nei-

Neither can it be proved, that this Heaven, of which I speak, ever was or ever shall be defiled with any sin; as the created Heavens were and are defiled. For which Causes I conceive the third Heaven to be essentially holy and undefiled; and if so, then from hence it will necessarily follow, That it was never created.

Fourthly, I take this for another ground, That **4 Argu-**
which is by nature immutable and unchangeable, **ment.**
was never created: and this Proposition also may well be yielded; because we have known the mutability of all created things. As we have seen the mutability of the Angels; in that some of them kept not their first estate; but left their own habitation, *Psalm 6.* and in that others of them are now confirmed in their original purity: So we have seen the mutability of *Adam* in his first Fall; and of his Posterity since his Fall: and we read of the mutability of that Heaven and Earth which God created in the beginning; *Psal. 102. 26. They shall perish, yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed.* And seeing we cannot be ignorant of the mutability of all created things, we may well grant, That whatsoever is by nature immutable and unchangeable, was never created.

But I add hereunto, That the third Heaven is by nature immutable; as we may well conceive: First, Because God himself is by nature immutable, according as it is written, *Psal. 102. 27. But thou art the same.* *Job 23. 13. But he is still of one mind; and who can turn him?* *Mal. 3. 6. I am the Lord, I change not.* *Jam 1. 17. With him is no variableness, nor shadow of turning.* And if God himself be

be by nature unchangeable, then all things belonging to his Essence, must needs be so too ; but the third Heaven is something belonging to his Essence, as hath been shewed ; therefore it must needs be by nature unchangeable. Secondly, That which ever was, is, and shall be Gods dwelling place, and Gods Throne, must needs be by nature immutable ; but the third Heaven ever was, is, and shall be his dwelling place and his Throne, as was before in part intimated, therefore it must needs be by nature immutable ; and if so, it will necessarily follow, That it was never created.

5 Argu-
ment.

Fifthly, I take this for another ground, That which both is, and ever hath been above the created Heavens, was never created ; as we may well think, because we cannot name any created Substance that both is, and ever was above the created Heavens : Indeed I grant, That the humane nature of Christ, and the Souls of the faithful since their separation, are now as created Beings above the created Heavens ; yet we cannot say, they have ever been so, because there was a time when they were beneath the created Heavens ; neither can it be said of any created Substance, That it both is, and ever hath been above the created Heavens ; wherefore we may well assent to this Proposition, That whatsoever both is and ever hath been above the created Heavens, was never created. But I add, That the third Heaven both is and ever hath been above the created Heavens : And so much I gather from such passages in the Word of God, as speak of a place above the created Heavens ; as, *Thou hast set thy Glory above the Heavens*, Psal. 8. 1. *Be thou exalted, O God, above the Heavens*, Psal. 57. 5. *Thy Mercy*

*Mercy is great above the Heavens, Psal. 108. 4. Christ ascended up far above all Heavens, that he might fill all things, Ephes. 4. 10. that is, above all created Heavens, &c. And if there be a place above the created Heavens, what should that place be but the third Heaven? And if we acknowledg concerning God himself, That he is, and ever hath been, above the created Heavens, as we may well acknowledg, because he is said to be most High, and to be higher then the highest of created Beings; why should we not also acknowledg concerning the third Heaven, which is Gods essential Place or *Ubi*, that it both is, and ever hath been, above the created Heavens? and if so, then it will necessarily follow, That it was never created.*

Sixthly, I take this for another ground, That which is a place of perfect Bliss, was never created: *6 Argument.* which I conceive to be true, because there is no perfect Bliss to be found in this created World; and we use to say, None are perfectly blessed while they remain in this World, but are subject to many defects and imperfections: their knowledg cannot be perfect, because it is mixt with ignorance; their joy cannot be perfect, because it is mixt with sorrow; their love cannot be perfect, because it is mixt with hatred; their righteousness cannot be perfect, because it is mixt with sin: Yea this whole Creation is so far from being a place of perfect Bliss, that it groans to be dissolved, and so to be resolved into a more blessed condition; and if there be no perfect Bliss to be found in this created world, then it must needs be found in an uncreated place.

But, say I, The third Heaven is a place of perfect Bliss; for there the Father is perfectly blessed above
 G all

*calum
beatorum.*

7 Argu-
ment.

all degrees of comparison or comprehension; there the Son is perfectly blessed in his degree, and there the Saints are perfectly blessed in their degree; and it is commonly said, That this Heaven is a blessed Heaven. the Heaven of blessed Ones, and of blessed Souls departed; and if so, then it will follow, That it was never created.

Seventhly, I take this for my last ground, That which never was any thing of, or belonging to this created world, was never created: which Proposition we may well assent unto, because all created Beings either were, or are of, or belonging to this created world.

And I add, That the third Heaven never was any thing of, or belonging to this created world, as may appear by such places of Scripture, as do distinguish this Heaven from this created world, and from all things of, or belonging thereunto.

Thus the Fathers being in this Heaven, is distinguished from his being in this created world: *Our Father which art in Heaven, Mat. 6. 9. Whosoever shall confess me before men, him will I confess before my Father which is in Heaven: Whosoever shall deny me before men, him also will I deny before my Father which is in Heaven, Mat. 10. 32, 33.*

Thus Christs being in Heaven, as touching his humane nature, is distinguished from his being in this created world: *I came forth from the Father, and am come into the World: Again, I leave the World, and go to the Father, Joh. 16. 28. This same Jesus which is taken up from you into Heaven, shall so come again, in like manner as ye have seen him go into Heaven, Acts 1. 11.*

Thus the being of holy Angels in this Heaven, is distinguished d

distinguished from their being in this created world at other times: *In Heaven their Angels do always behold the face of my Father which is in Heaven, Mat. 18. 10. Likewise joy shall be in Heaven in the presence of the Angels of God, Luk. 15. 7, 10.*

And thus the being of faithful Souls in this Heaven is distinguished from their former being in this created world: *Luk. 23. 43. To day shalt thou be with me in Paradise.*

From which distinguishing places I gather, That this third Heaven never was any thing of, or belonging to this created world; and if so, then it will follow from hence, That it was never created.

And I would here demand of any indifferent Reader, not prepossessed with prejudice, Whether our Saviour Christ, and the faithful Souls departed, at the time of their ascension into this Heaven, did not leave this created world altogether, and so go unto the Father? If you say, They did not, then you grant, that they yet remain in some part of the created world, and that at the time of their ascension, they went but from one part of this created world unto another; and consequently from one place of misery unto another: But if you say, They left this created world altogether when they ascended into this Heaven, then by consequence you grant, That they are now in an uncreated Heaven; and so you do consent unto all that I have said concerning this matter.

Wherefore I hope these seven Arguments, before produced, will suffice for proof of my former assertion: Howbeit to make the matter yet more plain, I shall be contented to answer such Objections as I can imagine: will be raised against the said assertion.

1 Object. Peradventure some man will say, Many natural Philosophers have written much of the blessed Heaven, which they call the Empyrean Heaven, and they say, It is a created Heaven; for which cause your former Assertion is the more to be suspected.

Ans. 1. My former Assertion is not to be tryed by the rules of natural Philosophy, but by the written Word of God, which speaks of divers matters above the reach and proper scope of natural Philosophy, and so I do not take natural Philosophers to be competent Judges in this case; though I am willing to hear them, when they speak of matter proper to their Science, yet I think it more proper for a Divine, then for a natural Philosopher, to write of the third Heaven. 2. Whatsoever they say touching this Subject, I have met with a Christian Philosopher, a judicious Writer, who acknowledgeth the third Heaven to be an uncreated Heaven, to be distinguished from the whole created world; and proveth that Empyrean Heaven (of which they speak so much) to be a meer *Chimera*, or figment of their own; and I hold the testimony of one such Christian Philosopher to be of more validity for my cause, then the testimony of many more natural Philosophers can be against it.

*Bartholinus
de celo.*

2 Object. Peradventure another will say, Many good Divines have spoken much of a blessed Heaven, but not one word of an uncreated Heaven, as you do, but still they understand the third Heaven to be a part of the created world; and why should you dissent from them?

Ans. 1. If in this point I dissent from good Divines, it is not out of any ill-will to them, but out of love to the truth, and out of a desire to manifest the truth that

that hath been too long concealed from many.
 2. Suppose those good Divines do not agree with me in plain words, nor speak out as I do, That the third Heaven is an uncreated Heaven, but seem to imply, that it is a part of the created world: Yet, I take it, they do agree with me in effect, and by good consequence, when as they teach, That the third Heaven is incorruptible, unchangeable, immovable; for if it be incorruptible, unchangeable, immovable, how can it be any part of the created world? or if it be any part of the created world, how can it be incorruptible, unchangeable, immovable? seeing we know that the whole created world is corruptible, and groans to be delivered from the bondage of corruption, *Rom. 8. 21, 22.* And as it is corruptible, so it is changeable, and shall be changed, *Psal. 102. 26.* And as it is changeable, so it is moveable, and shall be moved and shaken, yea it shall be shaken in pieces at the time of its dissolution, as it is written, *Yet once more, I shake not the Earth only, but also Heaven, Heb. 12. 26.* If then those good Divines, which the Objection speaks of, do agree with me in effect, and by good consequence, why should I be blamed for speaking that plainly which they speak obscurely and implicitly?

*Amicus
 Socrates,
 Amicus
 Plato,
 Amicior
 Veritas.*

Peradventure another will say, If there be an uncreated Heaven, in all probability the Heaven of Heavens should be that; but the Heaven of Heavens is a created Heaven, as may appear, *Nehem. 9. 6.* where it is said, *Thou, even thou, art Lord alone; thou hast made Heaven, the Heaven of Heavens, with all their Host, &c.* and if so, then the third must needs be a created Heaven also.

3 *Object.*

I dare not confound the third Heaven with the

Answ.

Heaven of Heavens, as some have done, even supposing them to be both one, and that whatsoever is affirmed or denyed of the one, may also be affirmed or denyed of the other: But I conceive a great difference betwixt them; for by the Heaven of Heavens, in the place before quoted, and in some other places of Scripture, I understand only the highest of created Heavens, which, in reference to those inferior Heavens which are within its circumference, is called the Heaven of Heavens: But by the third Heaven, I understand the highest Heaven, *Luke 19. 38.* which is higher then the highest of created Heavens, and hath no other Heaven above it, being the highest of all Heavens, and the highest mentioned in Scripture: whereas the Heaven of Heavens before mentioned, though it be the highest of created Heavens, yet it is not the highest of all Heavens, but hath this third Heaven above it. Now I acknowledg, That the Heaven of Heavens, in the former sence considered, is a created Heaven, according to that of *Nehem. 9. 6.* and being the highest of created Heavens, it must needs be it self also a created Heaven. But it will not follow from hence, That the third Heaven is a created Heaven, because this is above all created Heavens, and therefore must needs be uncreated, as hath been shewed before.

And for the better avoyding of strife about words, I acknowledg also, That the third Heaven, in a tolerable sence, may be called the Heaven of Heavens, *viz.* in respect of its transcendent excellency; as God sometimes is called, *God of Gods, Lord of Lords, and King of Kings*; yet I do not remember that it is any where so called in Scripture; but if it be any where so called, it cannot be the same with the Heaven

ven of Heavens, before described.

Peradventure another will say, If there be an un-
created Heaven, that third Heaven into which Saint *Paul* was caught up, 2 *Cor.* 12. 2. should seem to be that; but that third Heaven may be thought to be a created Heaven, because it is called the third, in reference to two created Heavens, *viz.* the Airy Heaven and the Starry Heaven; and if these two be created Heavens, then the third also must needs be so too. 4 Object.

The consequence of this Objection is denied: *Answ.*
for we read of two *Adams* in Scripture, the first *Adam* and the second; and the first *Adam* was sinful, yet it will not follow from thence, that the second *Adam* was so too. So, though I grant the two Heavens, before mentioned, to be created Heavens, yet it will not follow from hence, that the third is so too: And as I acknowledg that third Heaven, into which Saint *Paul* was taken up, to be that blessed Heaven of which I speak in my former Assertion; so I have proved by seven Arguments already, That it was never created; and I am the more confirmed in it, because Saint *Paul* calls that third Heaven by the name of *Paradise*, and saith, he heard unspeakable words in it, not lawful to be uttered, 2 *Cor.* 12. 4. whereas if a man could see and hear all that is to be seen and heard in the created Heavens, I suppose it might be lawful for him to utter it.

Peradventure another will say, That which is, and ever shall be, the habitation of created Beings, is a created place; but the third Heaven is, and ever shall be, the habitation of created Beings, as of Christ's humane Nature, of holy Angels, and of faith- 5 Object.

ful Souls departed ; therefore it is a created place.

Ans.

First, I acknowledge, that the third Heaven is, for the present, the habitation of some created Beings ; yet it will not follow from thence, that it is a created place : for we read, that God himself is, and ever hath been, the habitation and dwelling place of the faithful in all generations, *Psal. 71. 3. Psal. 90. 1. Psal. 91. 1.* yet we may not thence infer, that God is a created Being : So though I grant, That the third Heaven is the habitation of some created Beings for the present, yet we may not hence infer, That it is a created place. Secondly, Whereas the Objection saith, That the third Heaven shall ever be the habitation of created Beings, as now it is ; this is plainly denyed by me : for I believe, That the third Heaven shall be the habitation of Christs humane Nature, of holy Angels, and faithful Souls, as now it is, only for a time, *Rev. 20. 4.* that is, until the Father shall have put all things under his feet, and shall have subdued all his enemies, *Psa. 110. 1.* and until the times of restitution of all things, *Acts 3. 21.* and when this time shall be expired (which shall be at the end of this present world) I believe, That Christ in his humane Nature shall come again from the third Heaven, with all his holy Angels and Saints with him, for to judg and raigh for ever after in the World to come ; and that he shall then deliver up the Kingdom to God, even the Father, *1 Cor. 15. 24.* What Kingdom ? That personal Kingdom of the Father in which he now reigneth, and shall reign till then ; and that then the Father shall be All in All in his own personal Kingdom, as he was before Christ came thither, and shall be supream over all elsewhere, (though the Son be
after

after a sort now equal with him,) and so shall Christ ever after sit upon his own personal Throne, and reign in his own personal Kingdom, *Rev. 3. 21. Luk. 22. 29, 30.* as I shall have occasion hereafter in this Treatise to shew more fully.

Now what other matters will be objected against my former Assertion, I cannot imagine: but the former Objections are thus answered; and I suppose that other such like may as easily be answered. And all that hath been said in this Section, tends to the confutation, not only of such as think the third Heaven to be a created Heaven, but also of such as think the World to come to be all one with the third Heaven; whereas it may plainly appear by what hath been said, *That the World to come, considered as a Continent, is to be distinguished from the third Heaven.*

SECT. III.

Shewing, That the World to come (considered as a Continent) shall have no Being before this present evil World shall be dissolved; but shall begin immediately thereupon.

FOR evidencing whereof, these four Propositions are to be proved; *viz.*

1. This present World is evil.
2. This present World shall be dissolved.
3. The World to come shall have no Being before this present World be dissolved.
4. That it shall begin immediately thereupon.

That this present World is evil, is plainly acknowledged, Gal. 1. 4. Christ gave himself for our sins,

sin, that he might deliver us from this present evil world, where this present world is called an evil world, not in respect of the original & first condition of it, for that was very good; And God saw every thing that he had made, and behold it was very good, Gen. 1. 31. Nor in respect of the substance of any creature contained in it, for every creature of God is good, viz. for the substance of it, 1 Tim. 4. 4. But it is called an evil world, in respect of two accidents belonging to it, viz. the evil of sin, and the evil of pain or punishment.

The first thing that proves this present world to be evil is sin, whereof there is much to be found, and many are the corruptions and pollutions that are in this world through lust, 2 Pet. 1. 4. 2 Pet. 2. 20. 1 Joh. 2. 16. For the reprobate Angels, who sinned in the beginning, do sin still, and can do nothing else but sin; and all men and women, now living in this world, are sinful by nature, and sinful by practise, and do sin daily, in thought, word or deed, by omission or commission, some unto death, and some not unto death, 1 Joh. 5. 16. And if I should here reckon up in order all the particular sins mentioned or spoken against in the Word of God, it would be no hard matter to nominate or find a subject person, if not many subject persons, for every sin: Yea, there is no man so just upon earth, that doth good, and sineth not, Eccles. 7. 20. Who can say, I have made my heart clean, I am pure from my sin? Prov. 20. 9. If we should say, our sins are but few, the Prophet will tell us, they are more then can be numbered by us, for who can understand his error? Psal. 19. 12. Or if we should justify our selves, and say, We have no sin, we should but act the part of Deceivers, Ly-

ers, Hypocrites and Apostates; for if any man say, *he hath no sin, he deceiveth himself, and there is no truth in him; he maketh God a lyar, and his Word is not in him,* 1 John 1.8, 10. Now sin is evil, *Psalm 34. 14.* and the greatest of evils, because it hath no real good in it, but is most opposite unto the greatest good, and is the cause of all other evils: And if sin be evil, then the world that hath so much sin in it must needs be evil too, because of sin; and as it was never evil before sin came into it, so it was never good since, in this respect: And how can it be good in this respect? seeing sin is a transgression of the Law, a work of the Devil, the World and the Flesh; seeing it is hateful to God, and hurtful to men; a dishonor to God, and a reproach to men; a grief to God, and to all good men; and the only Makebate betwixt God and man.

Yea, as long as we shall find any sin in the world, whether it be original or actual, against Law or Gospel, against God, our neighbor, or our selves, we may safely say, It is an evil world by reason of sin. Thus, it was an evil world by reason of sin in *Noahs time*, because then the wickedness of man was great upon the earth, and every imagination of the thoughts of his heart was only evil continually; the earth also was corrupt before God, and the earth was filled with violence, *Gen. 6.5, 11.* It was an evil world, when there was no King in Israel, because then every man did that which was right in his own eyes, *Judg. 17.6.* It was an evil world by reason of sin in *Zedekiahs time*, because then the King himself did that which was evil in the sight of his God; and all the chief of the Priests & the Prophets transgressed very much after all the abominations of the Heathen and

polluted the house of the Lord which he had hallowed in Jerusalem; and they mocked the Messengers of God, and despised his words, and misused his Prophets, until the wrath of the Lord arose against his people, till there was no remedy, 2 Chro 36. 12, 14, 16.

- It was an evil world by reason of sin in the Prophet
 Hos. 4. 1, 2. *Hosea's time, because then there was no truth, nor mercy, &c. It was an evil world by reason of sin in our Saviours time, because then many loved darkness rather than light, because their deeds were evil, &c. John 3. 19, 20. And thus it is an evil world by reason of sin even at this day, for we know that many Countries at this day are meerly Paganish and Atheistical, with God and without Christ: and many others have taken up a false Religion, as Judaism, Mahometism, Antichristianism and Sectarism; yea the most reformed Countries and Churches at this day are blemished with many deformities; and this English Nation, which was wont to be renowned for the form and power of godliness, is now become a very sink of errors and abominable practices; so that a stranger or forraigner may now nod the head at England, and say, There are many deceivers in England, who have deceived many.*
- Mat. 24. 11. *There are in it many false Prophets that walk about in sheeps clothing, but inwardly are ravening wolves.*
- Mat. 7. 15. *There are many false teachers, that privily bring in damnable heresies, even denying the Lord that bought them.*
- 2 Pet. 2. 1. *There are many that creep into houses, and lead captive silly women, laden with iniquity, led away with divers lusts; ever learning, and never come unto the knowledge of the truth.*
- 2 Tim. 3. 6, 7. *There are many that will not endure sound doctrine, but after their own lusts do heap to themselves*
- 2 Tim. 4. 3, 4. *teach-*

teachers, having itching ears; and turning their ears from the truth, are turned unto fables. There are many that follow the pernicious ways of Seducers, by reason of whom the way of truth is evil spoken of. And there are many that are lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof. And as it is an evil world at this day by reason of sin, so we may well expect, that it shall grow worse and worse towards its end and dissolution, because our Saviour hath said, That towards the end iniquity shall abound, and the love of many shall wax cold, Mat. 24. 12. wherefore we may well acknowledg this present world to be evil in respect of sin.

The second thing which proves this present world to be evil is pain or punishment, whereof also there is much to be found; and as long as a man lives in this world; his flesh upon him shall have pain, and his soul within him shall mourn, Job 14. 22. Sin and punishment are as the cause and the effect, as the mother and the daughter, the one leads the way, the other drags after; the one makes men merry for the present, the other makes them mourn afterward: and as all men living have sinned, so they do all suffer for their sin more or less, in one kind or other; only with this difference; those pains which are suffered by Gods Elect in this world, are truly said to be castigatory, and such as do prepare them for eternal Salvation; but those which are suffered by the rest,

are

are truly said to be vindicatory, and such as do prepare them for eternal wrath: And the pains of this life are either inward, such as are inflicted upon the Soul, or inward man; or else outward, such as are inflicted upon the body, or outward estate of man. But if any desire to have a particular accompt of the pains of this life, he must hear and observe the several complaints and cries of all particular persons, and so you shall have one to cry out, Oh my head! another, Oh my eye! another, Oh my tooth! another, Oh my heart! another, Oh my back! another, Oh my bones! another, Oh my bowels! another, Oh my thigh! another, Oh my foot! You shall have one to complain of the Fever, another of the Plurisie, another of the Dropsie, another of the Palsie, another of the Stone, another of the Strangury, another of the Gout. You shall hear one bewail his corporal blindness, another his deafness, another his lameness, another his poverty, another his oppression, another his losses, another his imprisonment, another his banishment: And perchance you shall have another say, The graves are ready for me, and the pains of death, or the pains of Hell are upon me: *Thus lust when it hath conceived, bringeth forth sin; and sin, when it is finished, bringeth forth death, Jam. 1. 15.* Yea, not only man himself doth thus suffer for his sin in this world, but also other creatures do suffer pain for mans sake; and the whole Creation is in pain, and groans to be delivered from that bondage of corruption, which the sin of man hath brought upon it; *Rom. 8.* Now all pain or punishment is evil in its own nature, *Mat. 6. 13.* That which helps to make the days of our pilgrimage to be few and evil, *Gen. 47. 9.* And all the days of the afflicted are evil, *Prov.*

Prov. 15. 15. And consequently this present world, that hath so much pain or punishment in it, must needs be evil in this respect. And if here it should be asked, Whether the latter days of this world shall not be better then the former, and more free from pain and punishment? My Answer should be, I think they shall not, because our Savior hath foretold us of many painful evils that shall happen towards the end of this world, as of Wars, and rumours of Wars; of Famines, Pestilences and Earthquakes in divers places; of the rising of Nation against Nation, and Kingdom against Kingdom; of the rising of parents against their children, and children against their parents; of hating and betraying one another: and sheweth, That at the very time of his second appearing, all the Tribes of the Earth shall mourn; and doubtless they shall then mourn, not only by reason of sin, but also by reason of pain and punishment that shall be then upon them. Wherefore I infer from what hath been said, That this present world is evil, and is likely to beget worse, both in respect of sin, and also in respect of pain or punishment.

Mat. 24. 6,
7, 10, 30.

Yet I find in some Books printed of late years, that some men have dreamed of a great change in this world before the end, not for the worse, but for the better; they say, That this old world in its latter age, and towards its end, shall grow better, and be more free from sin and pain then ever it was; for say they, Upon the fall of Antichrist there shall be a National Conversion of the *Jews*, and thereupon shall follow a great Conversion of the *Gentiles*, and such a golden age for holiness and happiness as never hath been: Yea some of them have said, That there

Use.

there shall be a Reformation-change all the world over, at least in Discipline, before its end. But I would tell such Dreamers, Surely a deep sleep is fallen upon you; you sleep in the day of spiritual light, and not in the night of spiritual darkness, as others do; you are more swayed by the letter, then by the proper sence and scope of those Scriptures which you bring for the proof of that phantastical New-World, of which you speak: you balk the New-Testament, and hide your selves under the dark Prophecies of the Old; whereas you should consider, that Christ and his Apostles have so clearly interpreted the Prophets as touching the latter times, and have so fully stated the evil and perillous condition of them, that we need not appeal from them to the Prophets in this Argument. And whereas in your printed pages you quote divers passages out of the 11 Chapter to the *Romans*, as if they were pat and sure for your opinion: I would tell you also, That you much mistake the proper occasion and scope of that Chapter; for you should know, that the Apostle, in the said Chapter, doth speak of the Jews of his present time, and not of a latter off-spring of them, as may appear *vers.* 5. and that the Jews of his then present time were some of them of Gods Election, and others not, *vers.* 7. and that those of the Election were some of them converted, and others were not, *vers.* 14. but as for such as were unconverted among them, he was willing to convert and save them, and had a good hope to do it, as he sheweth, *vers.* 14, 15, 23, 24, 28, 29, 30, 31, 32. Yet in all this Chapter he speaks not a word of a National Conversion of the Jews of latter times; and when he saith, *All Israel shall be saved*, *vers.* 26. he is so far from

from speaking of the temporal Conversion of any, that he speaks of the final, full and everlasting Salvation of all the Elect Israel of God, as hath been acknowledged by many learned Expositors. Wherefore, when you shall awake out of this sleep, I hope you will say with me, that ye have been in a dream hitherto, and that this present world is evil, and is likely to be yet worse, both in respect of sin and punishment.

*Calvin,
Gerard,
Wolleb-
us.*

But if some shall here object and say, We must distinguish the morning and the evening of the latter times, and must know, that though the morning of the latter times doth yet continue perillous, yet the evening shall not be so, but shall be auspicious and glorious.

Object.

To this I answer: It will be hard, if not impossible, for any to prove, either that these perillous days of ours do belong unto the morning of the latter times, or that the evening shall be less perillous then the morning hath been: Rather I think it may be proved, That the morning of the latter times was less perillous, both in respect of sin and punishment, and more eximious for holiness and happiness, then the evening shall be. Wherefore, as I conceive, this distinction thus applied will not help at a dead lift, though it may be very useful as it may be applied some other way.

Sol.

And though it be true, that all such unconverted Jews as belong to Gods Election shall in time be converted; yet it will be a sweating task for any to prove from the 11 Chapter to the *Romans*, or from any other place or places of Scripture, That there shall be an Universal or a National Conversion either of the present or of a latter off-spring of Jews,

or that there shall be so great or so numerous a Conversion of Jews hereafter in any time to come, as there was in the days of Christ and of his Apostles: And if the Conversion of the Gentiles shall continue in a constant course and succession till the second Coming of Christ from the heavenly Syn, Rom. 11. 25, 26. what time will there remain for a National Conversion of a latter off-spring of Jews? But more will be said of this in the following pages.

Mar. 6.

Again, If this present world be evil in both the former respects, then the sons of men should not love it in those respects, nor set their hearts upon it. Indeed we have no reason to hate this world, as it is Gods workmanship, nor as it is the place for Repentance and true Conversion, nor as it is the place wherein much good may be received and done; and wherein we are to seek the Kingdom of God and his Righteousness; to run the race of Christianity, and to make our Calling and Election sure. So neither have we any reason to love it, for any vanity, sin, corruption or misery, that is to be found in it, according to that of Saint John; *Love not the world, neither the things that are in the world*, 1 Joh. 2. 15. where the world is taken either figuratively, for the wicked of the world, or else properly, for the place of earthly corruption: and by the things that are in the world, he understands the sinful lusts hereof, and shews that this world is not to be loved in these respects, because if any man love the world (in such respects) the love of the father is not in him; and all that is in the world (saith he) *the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world*, Vers. 16. And Saint

Jame.

James tells us, That the friendship of this world is enmity with God, Jam. 4. 4. Nay we should be so far from loving it in those respects, that,

1. We should deny ungodliness and worldly lusts, and live soberly, righteously and godly in this present world, Tit. 2. 12.

2. We should use it rather for necessity, then for delight; and this is to use this world, as not abusing it, 1 Cor. 7. 31.

3. We should strive by faith to overcome and subdue in our selves the love of earthly vanities; For whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith, 1 Joh. 5. 4.

4. We should take heed, lest at any time our hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and so that day of the Lord come upon us unawares, Luk. 21. 34.

5. We should be heavenly minded and affected, according to the Apostles advice: If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God: Set your affection on things above, not on things on the earth, Col. 3. 1, 2. And according to our Saviours advice; Lay not up for your selves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for your selves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal: For where your treasure is, there will your heart be also, Mat. 6. 19, 20, 21.

6. We should be much conversant in our thoughts and speeches about heavenly matters

and affairs ; and this is to have *our Conversation in Heaven, from whence we look for our Saviour the Lord Jesus Christ*, Phil. 3. 20.

7. We should be constantly willing to leave this world, and to be wholly divorced from it in the former respects ; as *Elijah* was, when he said, *It is enough Lord, take away my life, for I am no better than my father* : as old *Simeon* was, when he said, *Lord, now lettest thou thy servant depart in peace* : and Saint *Paul* was, when he said, *I desire to be dissolved, and to be with Christ, which is best of all* : And then may a man truly say with the Apostle, *I am crucified unto the world, and the world to me*, Gal. 6. 14. when he is as willing to part with the world, as the world is to part with him.

The next Position to be proved, is,

3 Posit.

That this present world shall one day be dissolved : And here by this present world, I understand the visible Heavens and Earth that now are, together with the creatures and works which are in them, or shall be found in them at the latter day : For though the visible Heavens and Earth which now are, may be called this present world (considered as a Continent) and the creatures and works in them, may be called the things of the world ; yet all these together do but make up this whole visible world, as appears, 2 Pet. 3. 10. And to be dissolved, is all one as to be brought to dust ; as when a mans body shall be dissolved, it shall be brought to dust, according to that, Gen. 3. 19. *Dust thou art, and to dust thou shalt return*. So when this world shall be dissolved, it shall be brought to dust, because it is the nature of fire when it burns up any substance, to bring it to dust and ashes ; and this pre-

present world shall be burnt up, (as I am to shew by and by,) therefore it shall be brought to dust.

And that I be not misapprehended of any in this point, these three Cautions are to be considered before I come to prove my Position.

1. I do not say, That this present world shall be annihilated or brought to nothing, as some have thought, because the dust hereof shall remain after its dissolution, as the dust of mans body shall remain somehow after its dissolution.

2. I grant, That some of Gods Elect shall be found alive in their bodies at the latter day, and that their bodies shall not be dissolved, but shall be preserved from the dissolution that shall then come upon this world, as it is written, *Then we which are alive, and remain, shall be caught up together in the Clouds, to meet the Lord in the air, and so shall we ever be with the Lord, 1 Thes. 4 17.* but these only excepted, this whole visible world shall be dissolved.

3. Neither do I say, That this present world shall be dissolved altogether in respect of its Essence and Being, because it shall have a Being, viz. a new form and manner of Being after its dissolution: as when a man dyes, his body is dissolved, not altogether in respect of its Essence and Being, because mans body shall have a new form and manner of Being after its dissolution, *Job 14 14.* but when a man dyes, his body is dissolved only in respect of its present or pristine condition, and shall be no more such a body as it was, either for substance or corrupt qualities, because the substance thereof shall be turned to dust, and the present

sent or pristine corrupt qualities thereof shal cease. So when this present world shall be dissolved, it shall not cease to be altogether, because it shall be again under a new form and condition, and that for ever, *2 Pet. 3. 13. Isai. 66. 22.* for which cause it is said, That *the Earth abideth for ever, Eccles. 1. 4.* and it cannot abide for ever under its present form and condition, but doubtless it shall abide for ever under a new form, after its new Creation, and it is said, that *God hath established the world never to be moved, 1 Chron. 16. 30, Psal. 93. 1. Psal. 96. 10. Jer. 10. 12. Jer. 51. 15. Isai. 45. 18.* Yet we know that this world shall be moved at its dissolution, *Hab. 12. 26.* But the meaning of these places is, that after its new Creation it shall never be moved: So then, this present world shall be dissolved only in respect of its present or pristine condition; that is, it shall be no more such a world as now it is, either for substance or corrupt qualities, because the present substance of it shall be turned to dust, and the present corrupt qualities and accounts of it shall be no more.

Τούτων
οὐν πάν-
των λυο-
μένων.

Now that this present world shall one day be dissolved, in the former sense, is fully acknowledged by Saint Peter, who saith, *All these things shall be dissolved, 2 Pet. 3. 11.* meaning (by *all these things*) the visible Heavens and Earth which now are, with all the creatures and works in them, which altogether make up this present world; and he saith further, *vers. 12. That these things being on fire, shall be dissolved:* and so he plainly aver-eth, that this present world shall one day be dissolved and brought to dust. And for further proof hereof, these ensuing particulars should be considered.

1. That

1. That this present world shall one day have an end put unto it, as the Scripture witnesseth, as often as it speaks of the end of this world, as *Mat. 24. 3. Mat. 28. 20. 1 Cor. 10. 11. & 15. 24. 1 Pet. 4. 7.* From whence I may thus reason, That which shall have an end put unto it. shall be so far dissolved; but this present world shall have an end put unto it, in respect of its present condition: therefore in this respect it shall be dissolved.

2. That this present world (considered as before) shall one day perish, according to that, *They shall perish, but thou shalt endure, Psal. 102. vers. 26.* Now that which shall perish, shall so far be dissolved; but this present world shall perish, in respect of its present and pristine condition: therefore in this respect it shall be dissolved.

3. That this present world is mutable, and shall be changed, according to that, *As a vesture shalt thou change them, and they shall be changed, Psal. 102. 26.* As mans body shall be changed, *Job 14.*

14. Now that which shall be changed, shall be so far dissolved, as it shall be changed; but this present world shall one day be changed, as touching its present and pristine condition, form and manner of Being: therefore in this respect it shall be dissolved.

4. That this world is corruptible, and under the bondage of corruption, as may appear, *Rom. 8. 21.* and that which is corruptible shall one day be dissolved, so far as it is corruptible; but this present world is corruptible, in respect of its present and pristine condition: therefore in this respect it shall be dissolved.

5. That this present world is moveable, and shall one day be shaken in peeces, as it is said, *Once more I shake not the Earth only, but also Heaven,* Heb. 12. 26. and that which may be shaken, shall be dissolved, so far as it may be shaken; but this present world shall be shaken in respect of its present condition, form and manner of Being: therefore in this respect it shall be dissolved.

6. That this present world is subject to vanity, Rom. 8. 20. and is of a vanishing nature: For *the Heavens shall vanish away like smok,* Isa. 51. 6. *Heaven and Earth shall pass away,* Mat. 5. 18. *The fashion of this world passeth away,* 1 Cor. 7. 31. *The world passeth away, and the lusts thereof,* 1 Joh. 2. 17. Now that which shall vanish away, shall be dissolved, so far as it shall vanish away; but this present world shall vanish away in respect of its present condition, form and manner of Being: therefore in this respect it shall be dissolved.

7. That this present world waxeth old like a garment, *Psal. 102. 26. Isai. 51. 6.* and hath been in its latter age for one thousand six hundred years, 1 Cor. 10. 11. 1 Joh. 2. 18. Now that which waxeth old like a garment shall one day be dissolved in that respect; but this present world waxeth old in respect of its present condition; therefore in this respect it shall be dissolved.

8. That this present world shall one day be no more remembred, nor come into mind, in respect of its present and pristine condition, form and manner of Being, *Isai. 65. 17. Rev. 21. 1.* and consequently in this respect it shall one day be dissolved and brought to dust,

And

And for further satisfaction in this point, I shall answer these three *Queries*.

By whom this present world shall be dissolved? *Ans.* It shall be dissolved by him that made it; It was only God himself that created it in the beginning, *Gen. 1. 1.* and God himself shall dissolve it, *Psal. 102. 26. Heb. 12. 26.* by his mighty power.

By what means it shall be dissolved? *Ans.* It shall be dissolved by means of fire; of which fire we read thus: *A fire shall devour before him, and he shall be very tempestuous round about him, Plal. 10. 3. The day cometh that shall burn like an Oven, and all the proud, yea and all that do wickedly shall be stubble, and the day that cometh shall burn them up, that it shall leave them neither root nor branch, Mal. 4. 1. The Heavens and the Earth which now are, are reserved unto fire against the day of Judgment and Perdition of ungodly men: In which day the Heavens being on fire, shall be dissolved, and the Elements shall melt with fervent heat, 2 Pet. 3. 7, 12. And though I cannot perfectly shew what kind of fire this shall be, because only God himself, who is a consuming fire, perfectly knows what kind of fire it shall be; yet I dare affirm, that it shall be such a Judgment of fire as never was, hath been, or shall be before it, 2 Pet. 3. 7. And that this fire shall be extraordinary: 1. For its noise, because it is said, That the Heavens shall pass away with a great noise, 2 Pet. 3. 10. that is, with such a noise as shall be heard all the earth over, while the fire shall be yet in the Heavens. 2. For its brightness or shining, because it shall be seen all the earth over, while it shall be yet in the Heavens; as the lightening shineth from the one end*

Quer. 1.
Ejusdem enim est mundum creare, & eundem destruerere.

Quer. 2.

Qualis autem futurus sit hic ignis, Deus novit, qui est ignis consumens, Wolleb.

of

of Heaven to the other, *Mat. 24. 27.* For it melting and burning vertue, because it shall melt and burn up such things as were never melted, burnt, and consumed since the world began.

Quer. 3. When it shall be dissolved? *Answer.* Touching the time of the worlds dissolution, the Scripture teacheth us three things, *viz.*

1. That it shall be dissolved in Gods appointed time, because he doth all his works in his appointed time: and as he hath appointed a day wherein he will judge the world in righteousness, so he hath appointed a day wherein he will dissolve this present world, *Acts 17. 31.*

2. That the time of Christs second coming shall be the time of the worlds dissolution, as may appear plainly, *Mat. 24. 3.* *1 Cor. 15. 24.* *2 Pet. 3. 7, 10, 12* where we find, that in the very day of Christs second Coming, the Heavens being on fire, shall be dissolved, the Elements shall melt; the Earth also, and the works that are therein shall be burnt up. Howbeit, as we know not in what day or hour of the year, and of the age of the world, the Son of man shall come; so we know not in what day or hour of the year, and of the age of the world, this present world shall be dissolved.

3. That the time of this worlds dissolution draweth nigh, *1 Cor. 10. 11.* *1 Tim. 5. 8.* *1 Pet. 4. 7.* And we have no reason to think it to be far off, because many Symptomes of the worlds dissolution, mentioned in holy Writ, have been observed in our times; as, we have heard of the plentiful preaching of the Gospel, and of great Persecutions thereupon; we have heard of Wars, and Famines, and Pestilences, and Earthquakes in divers places; we have heard of many

For it is Teachers, and false Christs; of many Seducers
 and seduced persons amongst us: we have seen how
 iniquity hath abounded, and love hath waxed cold
 amongst us. And seeing these Symptomes of this
 worlds dissolution have been amongst us, we have
 no reason to think its dissolution to be far off. In-
 deed, there are some Symptomes of this worlds disso-
 lution, which are not as yet made visible unto us; as
 the final Ruine of the Roman Antichrist, the battel
 of *Gog* and *Magog*, and that alteration which shall
 be in the Sun, Moon and Stars, *Mat. 24.* but, for
 aught I know, these three may speedily come, and
 soon follow one another. And I have read a Judicious
 Divine *, who thinks that the Ruine of the Roman
 Antichrist will be made visible about the year 666.
 that the battel of *Gog* and *Magog* will follow short-
 ly thereupon, and that the alteration, forementioned
 in the Sun, Moon and Stars, will immediately suc-
 ceed.

* Mr J. Z.
 in his
 printed
 Book on
Rev. 20.

This Position thus cleared, makes for the refuta-
 tion of four erroneous opinions.

Use.

The first opinion is of such as think that this pre-
 sent world is eternal, in respect of its present form
 and condition, and so shall never be dissolved;
 which was the opinion of *Aristotle* the Philosopher,
 who was the more to be pitied, because he knew
 not the Scriptures, nor the power of God, as there-
 in revealed: but we Christians have known the
 Scriptures, and have read often in them of the end of
 the world, and therefore have no reason to hearken
 to *Aristotle* in this Assertion of his.

The second opinion is of those who think that
 this present world shall cease to be altogether after
 its dissolution; wherein they are much mistaken:

For

For though it shall cease to be, in some respect, after its dissolution, *viz.* in respect of its former and pristine condition; yet it shall not cease to be altogether, because it shall have an everlasting Being under a new form and condition, as hath been before proved; and as mans body after its dissolution shall have an everlasting Being under a new form and condition: neither do I think it worth my labour to spend more words in confutation of this opinion.

The third opinion is of those who think that this present world shall only be purged by fire, at the latter day, from its evil qualities, and not dissolved. As the old world in *Noahs* time was drowned in respect of its superficies, and in respect of some creatures in it, yet the substance of it remained firm: So say they, This present world shall be purged by fire from its corruptions and evil qualities, but the substance of Heaven and Earth shall remain as an everlasting Monument of Gods Wisdom and Power, Goodness and Mercy. But these are mistaken also: For though I grant, That fire hath a purging and refining vertue, and that if the Lord should restrain the fire of the great Day, before mentioned (as a Goldsmith restraineth the fire when the gold is in it) it should only then purge and refine the world, and the substance thereof should remain; yet the Scripture sheweth plainly, That by the fire of that great Day, *the Heavens shall pass away with a great noise, and the Elements shall melt with fervent heat, the Earth also, and the Works that are therein,* (whether works of the first Creation, or works of nature, or works of mans art and industry) *shall be burnt up,* 2 Pet. 3. 10. Now when any substance

consumed and burnt up, it is more then purged from its corruption; but this present world shall one day consumed and burnt up in respect of its present substance, and so it shall be more then purged and refined by fire.

Much more I might say against this opinion, if I had the Books of such as have asserted it, but I have them not, yea I am a plundered man, one that hath but few Books left; therefore I will say no more now touching this opinion.

The fourth opinion is of those who think that the time of this worlds dissolution is yet one thousand years off at least, as some of the Millenaries of these times think: in favor of which opinion they bring that of Saint Peter, *A thousand years with the Lord as one day, and one day as a thousand years,* Pet. 3. 8. And that of Saint John, *The Souls of them which were beheaded for the witness of Jesus, lived and reigned with him a thousand years,* Rev. 20. 4. From which places they infer, That the time of this worlds dissolution must needs be yet one thousand years off at least: but these places, rightly weighed, will never prove their opinion: For suppose that those passages, as they lie, have reference to the end of this world; and suppose that those two Apostles, *Peter* and *John*, by vertue of those passages, in their time, thought the end of the world to be a thousand years off; yet we should consider, that a thousand years and more, are by, gone, and past, since those words were spoken by them; and consequently, though they in their times might conceive the end of the world to be then a thousand years off, yet we in these times have no reason to think it so far off: Nay I have shewed before, That we have
good

good reason to think that the time of this worlds dissolution is near at hand.

Again, That which hath been said touching the worlds dissolution, should admonish us to moderate our minds and affections in the use of all worldly things, though never so lawful in themselves, according to that of Saint Paul, *The time is short: It remaineth, that both they that have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: For the fashion of this world passeth away* 1 Cor. 7. 29, 30, 31.

Lastly, It should exhort us to all holiness of life and conversation, according to that of Saint Peter. *Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?* 2 Pet. 3. 11. where we may not think that the Apostle teacheth us to distinguish between an holy conversation and godliness because these two agree in one; an holy conversation is a godly conversation, and a godly conversation is an holy conversation: But in that place he teacheth two things.

First, That the certainty of this worlds dissolution should perswade us to be universal in our obedience; that is, in the practise of holy and godly duties; which universal obedience is that which God commandeth at our hands: *Let not the Book of the Law depart out of thy mouth, but meditate therein day and night, that thou mayst observe to do according to all that is written therein,* Josh. 1. 8. It is that which God wilbeth for, on our behalf: *Oh that*

world there were such an heart in them, that they would
 hear me, and keep all my Commandments always,
 Deut. 5. 29. It is that which he hath promised to
 reward with many blessings, Psal. 19. 11. Josu. 1. 8,
 It is that which is and will be dangerous for us
 to neglect; For he that breaketh the least of Gods
 Commandments, and toucheth men so, without real
 be a curse, shall be the least in the Kingdom of God,
 Mat. 5. 19. Yea, it is that which all men will either
 will for, or rejoyce in, at the time of the worlds
 dissolution: Therefore I say, That the certainty of
 this worlds dissolution should perswade all men to be
 universal in their obedience, in the practise of holy
 and godly duties: Let us not then, my Brethren,
 of discontent our selves with the bare and naked professi-
 on of godliness, nor with some good words in prayer
 and conference, nor with the doing of many things
 commanded, with Herod, while we allow our
 selves in the omission and neglect of many other.
 But let us strive to practise every known duty pre-
 scribed in Gods Word, after the example of Zacharia-
 & Elizabeth his wife, who walked in all the Com-
 mandments of God, blameless, Luk. 1. 6. remembering
 what David saith, Then shall I not be ashamed,
 when I have respect unto all thy Commandments,
 Psal. 119. 6.

Secondly, In that next fore-quoted place of Saint
 Peter, he teacheth, That all Christians should be ex-
 imious and exemplary before others in their obedi-
 ence, and that in all holy conversation and godliness;
 which exemplary obedience also is that which God
 commands at our hands, thus; Let your light so
 shine before men, that they may see your good works,
 Mat. 5. 16. It is that which will cause the observers
 of

• *Mat. 5. 16* of it to glorifie God*: It is that which is commended in the converted *Corinthians*, for their zeal provoked many, *1 Cor. 9. 12.* and in the converted *Thessalonians*, for they were ensamples to all that believed in *Macedonia* and *Achaia*, *1 Thes. 1. 7.* And it is that which shall not be forgotten another day, for they that exceed others here, in the practise of holiness and vertue, shall exceed them also hereafter in glory, *1 Cor. 15.* Yea, it is that which many wil wish for, and many will rejoyce in at the time of this worlds dissolution: Therefore the certainty and nearness of this worlds dissolution should perswade all Christians to be exemplary before their brethren in all holy conversation and godliness. Let us not then be altogether careless of a good conversation, with *Gallio*, and many others: neither let us be of a loose and dissolute conversation, with the *Gentiles*, *Rom. 1.* Neither let us be of a scandalous conversation, with those *Jews*, through whom the Name of God was blasphemed among the *Gentiles*, *Rom. 2.* Neither let us be exemplary for wickedness, as *Guin*, *Balaam* and *Jeroboam* were: Neither let us be lukewarm in the practise of godliness, as the *Laodiceans* were: But let us strive to excel in vertue, and to go before others in all holy conversation and godliness, remembering that whatsoever good any man doth, that shall he receive of God, whether he be bond or free, *Ephes. 6. 8.*

3 *Posit.*

The third Position here to be proved, is, That the World to come shall have no Being before this present World shall be dissolved: And for proof hereof,

1.

It should be considered, first, That the World to come is often mentioned in Scripture as a Consequent,

quent, not only of this present world, but also of the end of it; as, *Mat. 12. 32. Luk. 18. 30. Ephes. 1. 21. Heb. 2. 5. 2 Pet. 3. 13.* Yea I dare say, That wheresoever the World to come is mentioned in the Word of God, either in so many words, or by way of interpretation, it is mentioned as a Consequent of the end of this world. Now that which shall be a Consequent of the end of this world, shall have no Being before this present world shall be dissolved and ended; but the World to come shall be a Consequent of the end of this world: therefore it shall have no Being before this present world shall be dissolved.

It should be considered again, That all things, properly belonging to the World to come, shall follow the end of this present world; as at the end of this world, *Christ shall deliver up the Kingdom to God, even the Father, 1 Cor. 15. 24. At the end of this world the Son of man shall send forth his Angels, and they shall gather out of his Kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire, Mat. 13. 40, 41, 42. At the end of this world the Angels shall come forth, and sever the Wicked from among the just, Mat. 13. 49, &c.* And if all things, properly belonging to the World to come, shall follow the end of this world, then the World to come it self shall have no Being before this present world shall be dissolved: but the former is true; therefore the latter.

And it should be considered thirdly, That where there is an orderly succession of collective bodies, there the Being of the latter doth pre-suppose the dissolution of the former; as, the Monarchy of the

Medes and Persians had no Being before the Monarchy of the *Babylonians* was dissolved; the Monarchy of the *Greeks* and *Macedonians* had no Being before the Monarchy of the *Medes* and *Persians* was dissolved; the Monarchy of the *Romanes* had no Being before the Monarchy of the *Greeks* and *Macedonians* was dissolved. And as the Kingdom of *David* had no Being before the Kingdom of *Saul* was dissolved, the Kingdom of *Solomon* had no Being before the Kingdom of *David* was dissolved, and the Kingdom of *Rehoboam* had no Being before the Kingdom of *Solomon* was dissolved: So the World to come shall be a collective body in an orderly succession*: therefore it shall have no Being before this present world shall be dissolved.

* Vid. learned *Dickson* in his Commentaries on *Heb. 12. 26.*

Use.

Mr *Mede*
in *Rev.*
20. 4.

Which Position thus confirmed, makes against those who think that the World to come shall be one thousand years before the end of this present world: which is the opinion of Millenaries of these times; I do not say, it is the opinion of all of them, (because *Mr. Mede* being one, and not the least of them, thinks that this present world shall be dissolved before the World to come shall have any Being:) but it is the opinion of many of them, who have thus expressed themselves: That by the World to come the Scripture means nothing else but an Universal Reformation-change all this world over, either in respect of Conversion, as one saith, or in respect of Discipline at least, as another of them saith; and that the said Reformation-change shall be one thousand years before the end of this world; therefore the World to come shall be one thousand years before the end of this world. But I will tell these men, that this opinion of theirs hath four Errors involved or wrapped up in it.

As

As, 1. It is an Error to think that there shall be an extraordinary or Universal Reformation-change, either in respect of Conversion, or in respect of Discipline, before the end of this world; because the constant current of the New Testament is against this conceit, and shews clearly, That the latter age of this world shall be a very deformed age, both in respect of the evil of sin which shall abound therein, and also in respect of the evil of pain and trouble that shall follow thereupon, (as hath been before hinted;) nay it shews, That at the very time of Christs second appearing in the Clouds, he shall find the world, I mean the people of this world, in a posture of security: *For as in the days that were before the Flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entred into the Ark, and knew not, until the Flood came, and took them all away; so shall also the Coming of the Son of man be,* Mat. 24. 38, 39. In a posture of unbelief: *For when the Son of man cometh, shall he find faith on the earth?* Luk. 18. 8. He may find some faith on the earth, but it is probable he shall then find but little faith, as touching his coming, and the World to come. In a posture of Atheism, scoffing and scorning at Religion, especially at the promise of his coming, and of the end of the world; *There shall come in the last days scoffers, walking after their own lusts,* 2 Pet. 3. 3. Yea, he shall then find the people of the world in a posture of War, beating their fellow Servants, and preparing a great battel against the Church, Rev. 20. 9. Wherefore I see no reason why we should look for such a Reformation-change as these men speak of; yet I hope there shall be a Reformation-

change in many particular persons before the end of this world; and its possible there may be a Reformation-change in some particular Countries, at least in respect of Discipline: but that there shall be such an extraordinary or Universal Reformation before the end of this world, far be it from me, and from my friends, so much as to dream thereof.

2. It is an Error in these men to conceive that the end of this present world shall be a thousand years off, after their supposed Reformation shall begin, or from this time, (as some of them say, it being now begun,) seeing the signs presaging the end of the world, laid down in the New Testament, should teach us to think otherwise: And for what other use serves this conceit of theirs? but to make men secure in their sins, and to perswade them that the *Lord delays his coming*, and to say in their hearts, *Where is the promise of his coming?* Yea, for my part, I think, That the Son of man will be seen to come in the Clouds of Heaven, before such a Reformation-change, as they speak of, will be seen to begin, or to be established in the earth: And whereas they tell us of the *Saints living and reigning with Christ a thousand years*, Rev. 20. 4. as if that place made much for them; I would have them know, that that place is not to be understood of Saints on earth, as if they should live and reign with Christ in their bodies upon this corrupt earth a thousand years by vertue of a Reformation-change in this world; but it is to be understood of Saints departed this life, now in the third Heaven, in respect of their Souls, where they were to live and reign with Christ for a thousand years, or more, from the time when those words were spoken, (a certain time being there put for

for an uncertain,) even until his coming again from thence.

3. It is an Error in these men to think, that by the World to come the Scripture means a Reformation-change in this world, seeing by the World to come we are to understand a new created world, properly so called, that shall consist of new Heavens and a new Earth, properly so called, and of new Creatures and occurrences in them, as I hope to shew more fully in my next Section: Yea the World to come shall be such a world wherein the righteous shall *inherit everlasting life*, Luk. 18. 30. but supposing there should be such a Reformation-change in this world, as they dream of, yet we cannot therein inherit everlasting life: therefore we may not understand by the World to come such a Reformation-change.

4. It is an Error in these men to confound the World to come with this present world, seeing the Scripture hath plainly distinguished them in many places, *Mat. 12. 32. Luk. 18. 30. Ephes. 1. 21, &c.* And as the time to come cannot be all one with the time present, nor the time present with the time to come; so neither can the World to come be all one, or at one time, with this present world; nor this present world all one, or at one time, with the World to come: But leaving this phanſie of theirs, I proceed.

And I acknowledg in the fourth place, *That the World to come shall begin immediately, or suddenly, upon the dissolution of this present world; that is to say, as soon as this present world shall have an end, the World to come shall begin; as soon as these visible Heavens shall be dissolved, there shall be other* 4 *Posit.*

Heavens in their stead: as soon as this visible Earth shall be dissolved, there shall be another Earth in stead thereof, with other creatures in it: and so the World to come shall begin immediately or suddenly upon the dissolution of this present world. For confirmation whereof, though I cannot produce any plain place of Scripture so clear as to convince all gain-sayers, yet I can produce some probable grounds, such as have satisfied my self, as touching the truth of this Position.

As, 1. The Scripture speaks not of any space of time, much less of any considerable space of time that shall be betwixt the dissolution of this present world, and the Creation of the World to come: therefore it is probable that there shall be no considerable space of time betwixt them; and consequently that the World to come shall begin immediately or suddenly upon the dissolution of this present world.

2. The Scripture speaks of divers things that shall happen in and upon one and the same day, viz. the great Day of the Lord. As, 1. The dissolution of this present world. 2. The Creation of the World to come. 3. The subduing of all Christs Enemies. 4. The Resignation of the Kingdom to God even the Father. 5. The glorious Appearing of Christ. 6. The Resurrection of the dead. 7. The Sentence of the last Judgment. And if all these things shall happen upon one and the same day, viz. the great Day of the Lord, then it is probable that there shall be no considerable space of time betwixt them; and consequently that the World to come shall begin immediately or suddenly upon the dissolution of this present world.

13. I have seriously thought upon that of the Apostle Paul; *Then shall we which live, and remain, be caught up together with them in the Clouds, to meet the Lord in the ayr, 1 Thel. 4. 17.* where he intimates, as I conceive, That the World to come shall be created after the same order in which this present world shall be dissolved: And as this present world shall be dissolved first in its upper part, *viz.* the visible Heavens, Clouds and Ayr, which now are; so the World to come shall be created first in its upper part, *viz.* the new Heavens, Clouds and Ayr, &c. and so the Saints, which shall be found living upon this corrupt earth, when the fire beginneth to seize upon it, shall be caught up together with the Saints that shall come with Christ, to meet him and them in the new Clouds and Ayr: for I cannot imagine, that either the Saints which shall come from Heaven, or those that shall come from the Earth, shall meet in these corrupt Clouds and Ayr which now are; and so I may well gather from this place, *That the World to come shall begin immediately or suddenly upon the dissolution of this present world.*

Which Position thus cleared, crosseth a certain opinion of Mr Mede*; for though he grants, That the World to come shall not begin before this present world shall be dissolved, yet he thinks that the Day of Judgment shall continue for a thousand years, and thereupon shall follow the World to come. But I would fain know what he means by the Day of Judgment in that place; whether the Day of Sentence, or the Day of Execution? If he mean the Day of Execution, he might as well have said, the Day of Judgment shall continue for ever; for

Use.

* In his Book on the Revelation.

doubtless the Execution of the last Judgment shall continue for ever and ever : But if he mean the Day of Sentence, I wonder he should say, the Day of Judgment shall continue a thousand years, seeing no good reason can be given, why the Lord should so long deliberate about the Sentence of Judgment. Notwithstanding then this opinion of his, I am still of the opinion, *That the World to come shall begin immediately or suddenly upon the dissolution of this present world.*

And if so, there is no reason why good Christians should mourn, grieve, or be discouraged to hear of the dissolution of this present world, seeing the World to come shall begin immediately hereupon : It is a comfort against the death of these corrupt bodies of ours to hear that we shall have other and better bodies after the death of these; so it should be a comfort against the dissolution of this world, to hear that there shall be another, and a better world after the dissolution of this.

S E C T. IV.

Shewing, The nature of the World to come, considered as a Continent.

ANd that we may rightly understand the nature of it, and judg rightly thereof, these ensuing Grounds should be weighed.

1st Ground.

First, I affirm, That the World to come is taken both strictly and largely in the Word of God.

It is strictly taken, wheresoever the World to come is distinguished from the matters and things that

that shall be contained in it, as *Mat. 12. 32. Luk. 8. 30. and 20. 34, 35. Ephes. 1. 21. Heb. 6. 5.* in all which places it is mentioned by way of distinction.

It is largely taken, wheresoever the World to come is named, and not distinguished from the matters and things that shall be contained in it, as *Rom. 4. 13. Heb. 2. 5.* where it is mentioned without a distinction. Wherefore such might here be blamed as have spoken more or less of the World to come in a confused way, neither distinguishing thereof, nor shewing what they mean thereby, seeing it is a received Maximæ, That ambiguous and doubtful terms should first be distinguished, and afterwards defined or described: But the very name of the World to come is ambiguous, yet they have not distinguished it unto this day.

*Ambigua
prins dis-
tinguenda.*

Secondly, I affirm, That (in regard of the former : Grounds distinction) the World to come is to be considered two manner of ways, of such as would describe it in a methodical way, *viz.* extensively and intensively.

1. It is to be considered extensively, as we apprehend it for to be a Country, a Continent, or a place of large extent and capacity, *Heb. 11. 14, 16.* in which sense I have spoken of it more especially in my former Sections, and am now to speak more of it in this.

2. It is to be considered in reference to the powers, matters and things which shall be contained in it, *Heb. 6. 5.* in which sense I am to speak of it more fully in my following Sections.

Wherefore I may be bold to say of such Writers as have spoken much of some things which shall be in the World to come, but have said nothing of it

as it shall be a Country or Continent, That they have not methodically proceeded as concerning this Subject. For if a man should write a large history concerning this present world, and therein should say nothing of it as it is a Continent, might we not well say, Surely such a man was never thoroughly advised as touching the business he took in hand? Yes: And so may we think of such as have written nothing of the World to come as it shall be a Country or Continent, whatsoever they have spoken of it in reference to the things which shall be contained in it.

3 Ground.

Thirdly, I affirm, That the World to come, considered as a Continent, shall consist of new Heavens and a new Earth; that is to say, of new created Heavens, and a new created Earth. And so much I learn from that promise of the Lord; Behold, I create new Heavens, and a new Earth, and the former shall not be remembered, nor come into mind, Isai. 65. 17. where it is to me apparent, that the Lord describes the World to come, in opposition to this present world, considering each of them as a Continent, and shews, that as this present world (as a Continent) doth consist of those visible Heavens and Earth which now are, and shall be no more remembered, nor come into mind, after their dissolution, as touching their present condition: So the World to come, considered as a Continent, shall consist of new created Heavens, and a new created Earth: and I am the more confirmed in this interpretation, because in the 4 verses next before, and in the 8 verses next after this promise, the Lord speaks of divers things that shall be found in the World to come; but all those things there mentioned shall be

I have found in the new Heavens and new Earth, mentioned in this promise; therefore it is plain from hence, That the World to come, considered as a Continent, shall consist of new created Heavens, and a new created Earth.

So much also I learn from that other promise of the Lord; *For as the new Heavens, and the new Earth, which I will make, shall remain before me, shall your seed and your name remain,* *Isai. 66. 22.*

here the Lord describes the World to come, both as a Continent, and also in reference to some things that shall be contained in it; as a Continent, he calls it by the name of *new Heavens and a new Earth;*

and in reference to some things that shall be contained in it, he saith, That the Elect seed and their name shall remain before him, viz. for ever. Now

we may not think that the Elect seed and their name shall remain for ever in this world, but it is certain that they shall remain for ever in the new Heavens and new Earth, here mentioned; and so it is plain from hence too, That the world to come, considered

as a Continent, shall consist of new Heavens and a new Earth.

So much again I learn from those words of Saint Peter; *Nevertheless we, according to his promise, look for new Heavens and a new Earth, wherein dwelleth Righteousness,* *2 Pet. 3. 13.* where he describes the world to come both as a Continent, and

also in reference to something that shall be contained in it; as a Continent, he calls it *new Heavens and a new Earth;* and in reference to something

that shall be in it, he saith, *wherein dwelleth Righteousness:* In which latter clause the present tense is put for the future, *dwelleth for shall dwell,* and

Righ-

Righteousness is put for *perfect Righteousness*, free from all unrighteousness and sin: Now we know that perfect Righteousness, free from all unrighteousness and sin, shall never dwell in this present world; but this perfect Righteousness shall dwell in the new Heavens and new Earth here mentioned. Wherefore by *new Heavens and a new Earth* Saint *Peter* means nothing else but the World to come considered as a Continent: and we may perceive it too by his method in this Chapter; for having spoken before of the dissolution of this present world and shewed what use we are to make of that point in *vers. 7, 8, 9, 10, 11, 12.* he descends in the 13 verse to speak of the World to come, and shews what use we are to make of this point also, *vers. 14.* unto the end of this Chapter; and he joyns these two Themes together by this connective particle [*Nevertheless,*] which imports, as if he had said, Though it be so, that this present world shall one day be dissolved, and these visible Heavens and Earth which now are shall be burnt up, and brought to dust; yet we, who are Believers, according to the promise under the Old Testament, do look for a new world in stead of this; that is, for new created Heavens, and a new created Earth in stead of these: and so it is clear also from Saint *Peters* doctrine, That the World to come; considered as a Continent, shall consist of new created Heavens, and a new created Earth.

And lastly, I learn so much from Saint *Johns* Vision, thus expressed; *And I saw a new Heaven and a new Earth, for the first Heaven and the first Earth were passed away.* *Rev. 21. 1.* which place doth well accord with the three former, because
herein

in the Apostle describes the World to come in opposition to this present world, and shews, that this present world, considered as a Continent, consisteth of a present visible Heaven and Earth, that is, of a Starry Heaven and an Ayry Heaven, compassing the Earth: So the world to come, considered as a Continent, shall consist of a new created Heaven and Earth, that is, of a new Starry Heaven, and a new Ayry Heaven, that shall compass the new Earth. And so we have now a four-fold testimony from the word of God for the proof of this third point.

If any shall here object, and say, That I am alone in this interpretation put upon the new Heavens and new Earth, and do but deliver my own judgment, and so may well be suspected.

Object.

My answer is, If I were alone in this interpretation, I should not deserve any blame in this respect, because I have the proper occasion, scope and context of the four places before quoted clearly on my side; and when I find any interpretation warranted by the proper occasion, scope and context of the place, I shall judge it to be right and true, though I should meet with an hundred Expositors of a contrary judgment: yet I assure you, that I am not alone in this interpretation of the new Heavens and new Earth; but amongst my few Books I have yet with four Expositors, well reported of at this day in the Churches of God, who are of the same judgment with my self concerning this matter, *viz.* Dr Dickson^b, Mr Ellis^c, and the *Annotations on the Bible*^d: the latter of which intimates or hints this reason, why the world to come, as a Continent, shall consist of new Heavens

Answer.

^a In his Commentaries on

^b *2 Pet. 3. 13*

^c In his Commentaries on

^d *2 Pet. 3. 13,*

and on *Heb. 12.*

^e In his Book, entitled,

The Deliverance of

the whole House of

Israel.

On 2 Pet.

and *3. 13.*

and a new Earth, *viz.* that it may be somewhat proportionable to the Saints, for to delight their eyes and minds. Wherefore it is not from an affection of singularity, but out of love to the truth, that have informed the Reader with this Ground.

Moreover, before I leave this Ground, I would have it known, That there are many other passages of Scripture (besides those before quoted) which if rightly understood, will make much for the confirmation of it: Of which I shall instance some As,

1. It is said, *The world shall be established, th it shall not be moved*, *Psal. 96. 10.* And how shall we understand this passage? Shall not this present world be moved and shaken from its present state and condition at the time of its dissolution? Yet doubtless it shall: But the meaning of it is, That this world, after its new Creation, and after it shall consist of new Heavens and a new Earth, shall never be moved or shaken, according to that of the Apostle: This word, *Tet once more*, signifieth the moving of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain, *Heb. 12. 27.* So that from this passage, thus understood, we may gather, That the World to come, considered as a Continent, shall consist of new created Heavens and a new created Earth.

2. It is said in another place, *The Earth abide for ever*, *Eccles. 1. 4.* How so? Shall this corrupt earth, which now is, abide for ever in its present and present condition? No, it shall be burnt up, *2 Pet. 3. 10.* But the meaning of this passage is, That the Earth, after its new Creation, shall abide for ever

and so we gather from hence, That there shall be a new created Earth after this Earth shall be dissolved; and we may not imagine, That the new created Earth shall be without a new created Heaven; consequently we may infer, That the World to come, considered as a Continent, shall consist of new created Heavens and a new created Earth.

3. It is said elsewhere, *The meek shall inherit the Earth*, Mat. 5. 5. *Yea, The meek shall inherit the Earth, and shall delight themselves in the abundance of peace*, Psal. 37. 11. which promises belong to all the godly meek in this world, as well as to any; but we find by experience, that there are some godly meek in this world who can hardly be said to have any inheritance in this corrupt Earth, and if some of the meek do inherit it, it is but a small part of it, and that with much grief and vexation of spirit, not with abundance of peace: wherefore the meaning of these promises is, That all the godly meek shall inherit the new created Earth, and therein delight themselves in the abundance of peace; and consequently the World to come, as a Continent, shall consist of a new created Earth; and if so, then of new created Heavens too.

4. It is said in the Psalm last quoted, *The righteous shall inherit the Land, and dwell therein for ever*, Psal. 37. 29. where the [*Land*] is all one with the [*Earth*]; and this promise belongs to all that are truly righteous, as well as to any; but we know that all who are truly righteous in this world do not actually inherit this corrupt earth, and they that do inherit some little portion thereof, shall not dwell therein for ever; therefore this promise must needs have reference to the new created Earth or Land, which

which all that are truly righteous shall not only inherit; but also shall dwell therein for ever; and so the World to come, as a Continent, shall consist not only of new created Heavens, but also of a new created Earth.

5. It is said of Christ, *His dominion shall be from Sea to Sea, and from the River, unto the ends of the Earth*, Psal. 72. 8. which promise belonged to Solomon, as a Type of Christ, in a limited sence, and by vertue of it he was to have dominion over diverse Nations and Countries; but this promise had reference to Christ in a larger sence, and by vertue of it he is to have dominion over all people that ever were, are, or shall be, as the Son of man; which dominion is not to be expected in this corrupt world, on this corrupt earth, but it shall be made good unto him in and upon the new created Earth, which new Earth shall not be without new Heavens; and so we infer from hence, That the world to come, as a Continent, shall consist of new created Heavens, and a new created Earth.

6. It is said in the name of all the faithful Servants of God, *We shall raig on the Earth*, Rev. 5. 10. the meaning of which promise is, That they shall raig over all their enemies ghostly and bodily: Now we see by dayly experience that it is not thus with them on this corrupt earth, for here the faithful Servants of God have many Tyrants that sometime raig over them in a Tyrannical way, as Sin, the Flesh, Satan, and the world; here *the plowers plow upon their backs, and make long furrows*; here men *ride over their heads*; here they meet with a *Law in their members that leads them captive to the Law of sin*: But we are to understand, that this promise

Promise shall be made good unto them in the new created Earth, wherein they shall, under Christ, reign over all their Enemies, bodily and ghostly; which new Earth cannot be without a new Heaven: And so we gather from hence; *That the World to come, as a Continent, shall consist of new created Heavens, and a new created Earth.*

7. God said unto Abraham, *I will give unto thee, and to thy seed after thee, the Land wherein thou art a stranger, all the Land of Canaan, for an everlasting possession, Genes. 17. 8.* Which Promise is to be made good to Abraham in his own person, and to all his Elect seed in their persons. Now we know, that Abraham, in his own person, did possess the Land of Canaan no otherwise then as a stranger; and that his Elect seed have not all possessed it in their persons, according to this Promise; much less have they had it for an everlasting possession: Wherefore this Promise must needs have reference to the World to come, and to a new created Earth, wherein shall be a new Land of Canaan, which Abraham and his Elect seed shall all enjoy, in their own persons, for an everlasting possession: which new Earth and new Canaan cannot be imagined to be without a new Heaven: And so I infer from hence also; *That the World to come, as a Continent, shall consist of new created Heavens, and a new created Earth.*

8. It is said in another place, *That he who blesseth himself in the Earth, shall bless himself in the God of Truth; and he that sweareth in the Earth, shall swear by the God of Truth; because the former troubles are forgotten, and because they are hid from mine eyes, Isai. 65. 16.* And here, if we com-

pare the matter promised with the matter of the next precedent Verse, together with the Reasons annexed to it, and also with the matter of the next subsequent Verse, we may easily find, that the *earth*, in this place, is put for the new created Earth, which God hath promised : Wherein who so *blesseth himself*, shall *blesse himself in the God of Truth* ; and who so *sweareth*, shall *swear by the God of Truth* ; and wherein also former troubles shall be forgotten, and hid from Gods eyes : Which new Earth shall not be without new Heavens, as in the next Verse appears. Therefore from hence also I gather ; That the World to come, as a Continent, shall consist of new created Heavens, and a new created Earth.

9. Lastly, We are taught to say to God in our prayers, *Thy Will be done on Earth, as it is in Heaven* : In which Petition (as I conceive) this word *Earth* includes not only this corrupt Earth where in we live, but also that new Earth which shall be created in stead of this ; Because we are to desire That Gods Will, so far as it shall be revealed to men may be done in both, as it is in Heaven ; that is to say, we are to desire, that his Will may be done in this corrupt Earth, in some like manner, as it is now done in Heaven ; viz. readily, willingly, chearfully, constantly, sincerely. And we are to desire, that his Will may be done in the new Earth, in full like manner, as it is now done in the blessed Heaven ; viz. perfectly, without all sinful defects : And doubtless Gods will shall be done in the new created Earth as perfectly by all his Elect, as it is now done by the Saints in Heaven, which are but some of them. And seeing we cannot think upon such a new Earth with

without a new Heaven, I may safely conclude, *That the World to come, considered as a Continent, shall consist of new created Heavens, and a new created Earth.*

Other Scripture-passages might be produced for the ratification of this ground; but I am loath to burthen the Reader with any more in this place.

Fourthly, I affirm, *That the World to come, considered as a Continent, shall in some things correspond and accord with this present world.* As in these particulars; 4 Ground.

1. This present world, considered as a Continent, consisteth of visible Heavens, and a visible Earth. And here, by visible Heavens, we commonly understand, both the Airy Heaven, which is now next above us, and the Starry Heaven, which is now next above that. And here also, by a visible Earth, we commonly understand both the dry Land, and the Waters, which now are: *Gen. 1. 9.* So the World to come, considered as a Continent, shall consist of visible Heavens, and a visible Earth, as may appear by what hath been said upon the former ground. 1 Thef. 4,
17
And here again, by visible Heavens, I understand both that Airy Heaven, and that Starry Heaven, Dan. 12, 3 which shall be created upon the dissolution of these which now are. And also by a visible Earth, I understand both that dry Land, and those Waters, which shall be created upon the dissolution of these which now are.

2. This present world, considered as a Continent, received its beginning by Creation, and was created by God himself: *Gen. 1. 1.*

So the World to come, considered as a Continent,

shall receive its beginning by Creation, and shall be created by God himself: *Isai. 65. 17. & 66. 22.* Yet I dare not say, that it shall be created of nothing, as this present world was. Indeed it is possible enough with God to create it of nothing pre-existent: Yet it seems more probable to me, that it shall be created of the dust of this present world, after it shall be burnt up, and brought to dust; As the bodies of men, women, and children, in their Resurrection, shall be formed or created of the dust of their old bodies. But I will not contend for this, as for a matter of Faith: It's enough for us to believe, that the World to come shall be created by God himself, either of nothing, or of something; and if of something, then it's probable that it may be created, as well of the dust of this, as of any other thing.

3. This present world, considered as a Continent, doth contain in it variety of Creatures; some rational, some irrational: So the World to come, as a Continent, shall contain in it variety of Creatures; some rational, some irrational; as I intend to shew in the next part of this Treatise, after I shall have spoken of the more principal matters of the World to come.

Ground. Fifthly, I affirm, *That the World to come, considered as a Continent, shall differ from this present World, both for substance and qualities.*

That it shall differ from this present world, for qualities, or as touching its qualities, is acknowledged by many Writers.

1. Because this present world waxeth old like a garment, and is grown decrepit; but that to come shall be new.

2. Because

2. Because this is corruptible; but that shall be incorruptible.

3. Because this is mutable, and moveable; but that shall be immutable, and immoveable: *1st Cor. 66.*

22. *Heb. 12.*

4. Because this is polluted, and defiled; but that shall be undefiled.

5. Because this shall have an end; but that shall be everlasting, without end.

For which causes the World to come must needs differ from this present world, for qualities, or, in and touching its qualities. And hereunto I add,

That it shall differ also from this present world, for substance, or as touching the substance of it:

1. Because the World to come shall not be created, before the substance of this world, as a Continent, shall be burnt up, and brought to dust; as hath been before shewed: And if so, then the World to come must needs be another from this for substance, and so differ from this as touching the substance of it.

2. Because the World to come shall not be created of the substance of this present world; but either it shall be created of nothing, or of something that shall not be the substance of this. And suppose it shall be created of the dust of this; yet it wil not hereupon follow, that it shall be created of the substance of this. For as the dust of a mans body, after it is burnt to ashes, cannot properly be called the substance of his body; so neither can the dust of this present world, after it shall be burnt to ashes, be properly called the substance of this world. And seeing the World to come shall not be created of the substance of this; it will necessarily follow,

That it shall be another from this, and shall differ from this, as touching the substance of it.

3. Unless the World to come shall differ from this in and for the substance of it, I cannot see how it can differ from it, in and for the qualities of it; because where any natural substance remains, the natural qualities of it are wont to remain too: As when, in *Noahs* time, the world then was drowned with a flood, the natural substance of it remained, and the natural qualities too, though the *superficies* of it was much altered for a while. But it is granted by many (as I said) *That the world to come shall differ from this for qualities*: Therefore I infer from the premisses; *That the World to come, considered as a Continent, shall differ from this present World, and be another from it, both for substance and qualities.*

6 Ground.

Sixthly, I affirm, *That the World to come, considered as a Continent, shall be the same, for essence and essential properties, with this present World.*

Thus our new bodies, after the last Resurrection, shall be the same, for essence and essential properties, with these bodies which now we have. And as it is essential to these bodies, which now we have, to consist of flesh and bones, of eyes, ears, hands, and feet, &c. So it shall be essential to our new bodies, after the last Resurrection, to consist of flesh and bones, of eyes, ears, hands, and feet, &c. For I myself shall behold him (saith *Job*) with these same eyes, *Job* 19.27. Yet our new bodies shall not be the same with these for substance; for *thou knowest not that body that shall be*, *1 Cor.* 15.37. Neither shall they be the same with these for qualities; for *that which is sown in corruption, shall rise again in incorruption*;

that which is sown in dishonor, shall be raised in glory; &c. 1 Cor. 15. 42, 43, 44.

So the World to come shall be the same, for essence and essential properties, with this present world. And as it is essential to this world, to be Gods Creation and Workmanship, to consist of visible Heavens, and a visible Earth, to be a round world, and of large extent: So shall it be essential to the World to come, to be Gods Creation and Workmanship, to consist of visible Heavens, and a visible Earth, to be a round world, and of large extent. And so much I gather from this Scripture-Maxim; *God hath established the world, never to be moved, Psal. 96. 10.* whereas we know that this present world shall be moved at the time of its dissolution, in respect of its present substance and qualities: but the meaning is. That it shall never be moved, in respect of its essence, because this shall continue, not onely until, but after its new Creation. I infer then, *That the World to come shall be the same with this, for essence and essential properties; though it shall not be the same with it for substance and qualities.*

These six Grounds, thus cleared, make for the discovery of three Errors.

Use.

The first Error is of those who think, *That the World to come shall be nothing else, but that blessed Heaven, or third Heaven, which now is.* Which Opinion (as I take it) hath been effectually confuted before, in my second Section: and so I need say no more of it in this place.

The second is the Error of those who think, *That the World to come shall be the same, for substance, with this present world.* Which Error (as I conceive) hath been substantially refuted in my two last

Grounds upon this *Section*. For though I grant in one of them, *That the World to come shall be the same, for essence, with this world*; yet I have shewed in the other, *That it shall not be the same, for substance, with it*. And therefore I will say no more at this time concerning this matter.

The third is the Error of those who think, *That the World to come, as a Continent, shall not consist of new Heavens, and a new Earth*; because (say they) where ever the Scripture speaks of new Heavens, and a new Earth, it speaks of a new reformed Church in this life, all the world over, before the end of it; and not of the World to come.

Which Opinion hath obtained many Patrons, Advocates, and Followers, of late years, and in these Times; who have hereupon fancied to themselves strange Forms of Religion, and strange Forms of Government and Discipline, as necessary to be established in the Church in these latter Times. But all of them have justly deserved to be censured by the Church. 1. Because they have put a false gloss, or interpretation, upon those places which speak of the new Heavens, and a new Earth. 2. Because they make use of a figurative or allegorical interpretation, when the proper and literal sense is onely right and orthodox. 3. Because they wrest many other places of Scripture in favor of this interpretation. 4. Because that conclusion, which they intend to prove by their wrestings, is grossly erroneous in it self: viz. *That there shall be such a Reformed Church all the world over, as they speak of, before the end come*, as I have before shewed. Wherefore though I have here fit occasion given for to examine their Books, and to discover their several Mistakes and Errors; yet

et I am not willing in this Tract, either to trouble the Reader any further with their conceits, or to hinder him from the meditation of profitable matters.

Again, These six Grounds, discovering the nature of the World to come, should move and excite all beleeving Christians, to look and hope for such a world to come, as is here described, with Christian hope; after the example of *S. Peter*, and the faithful with him, who *looked for new Heavens, and a new Earth*, 2 Pet. 3. 13. So did the scattered *Jews*, to whom he wrote his epistle, they looked and hoped for the same: *Wherefore (beloved) seeing ye look for such things*, 2 Pet. 3. 14. And when *Abraham* looked for a City with foundations, whose builder and maker is God, Heb. 11. 10. doubtless he hoped for the world to come, wherein this City shall be found. So when the beleeving *Romans* had in them the hope of glory, Rom. 5. 2. and *Paul* had in him the hope of the Resurrection, Act. 23. 6. They had also in them a good hope of the world to come, wherein such things are to be found.

If it be here asked, why beleeving Christians should hope for the world to come? I answer,

1. The world to come is often promised in the Word of God; and for this cause we should look and hope for it: *Nevertheless, according to his promise, we look for new Heavens, and a new Earth*, 2 Pet. 3. 13.

2. VVe are commanded to look and hope for the world to come: *Look up, for your Redemption draweth nigh*, Luk. 21. 28. *Looking for that blessed hope*, Tit. 2. 13. And for this cause we should hope for it.

3. This hope of the world to come is called the hope

hope of the Gospel, Col. 1. 23. because the Gospel teacheth and perswadeth it. And for this cause we should hope for it.

4. This hope of the world to come is called *the hope of our calling*, *Eph. 1. 8.* because it should accompany the Christian Calling: And for this cause it should not be wanting in us.

5. Unless Believers hope in Christ for the world to come, they are of all men most miserable, *1 Cor. 13. 19.*

And if it be asked, after what manner believing Christians should hope for the world to come? I answer, thus:

1. Our hope for the world to come should be a *lively hope*, *1 Pet. 1. 3.* such as should make us active and lively in the performance of Christian duties.

2. It should be constant and stedfast: such as should continue with us in the worst times, unto the end of our days; according to that of the Apostle, *Gird up the loyns of your minds; be sober, and hope unto the end, for the grace that is to be brought unto you at the revelation of Jesus Christ, 1 Pet. 1. 13. Prov. 14. 32.*

3. It should be a patient hope: such as should make us to wait patiently for the world to come, and the good things thereof, with the faithful at *Jerusalem, Luk. 2. 38.* and with *Joseph the Counsellor, Luk. 23. 51.*

4. It should be chearful: such as should make us comfortable under the Cross of Christ, with the believing *Romans, who rejoiced in hope of the glory of God to be revealed hereafter, Rom. 5. 2.*

5. It should be diligent: such as should stir us up

be diligent in the exercise of all saving graces, according to that of the Apostle, *Seeing ye look for these things, be diligent, that ye may be found of him in peace, without spot, and blameless, 2 Pet. 3.* where he intimates, That they who are diligent in the exercise of saving grace, while they live in this world, shall be found, of God, and of Christ, in the world to come, and accepted of him, as perfectly reconciled, and as perfectly holy; and consequently they shall be found of him in peace, without spot, and blameless. Let us not then cast off this hope at any time.

SECT. V.

Touching the Second Coming of Christ in the Flesh.

HAVING hitherto spoken of the World to come, considering it chiefly as a Country or Continent, Method requires that I should now, in the next place, speak of it in reference to the things which shall be contained in it. And though I cannot name all the particular matters, things, and occurrences, which shall be in the World to come; yet the Scripture mentions many of them: and such as I find mentioned in Scripture I shall endeavor to discover, if God shall permit: And amongst others, I here name five principal things that shall be visible to men in the World to come; *viz.*

1. *The Second Coming of Christ in the Flesh.*
2. *The last Resurrection.*
3. *The last Judgment.*
4. *The*

4. *The Kingdom of Christ.*

5. *The blessed Condition of all that are of Christ, with the cursed Condition of all that are none of his.*

But in this Section I shall speak only of the first of these, *viz. Of the Second Coming of Christ in the Flesh*. And here we must know that the Word of God doth inform us of divers things touching this matter: As,

1 Informat. First, It informeth us, That the Second Coming of Christ in the Flesh is to be distinguished from all other Comings of his; for wheresoever this Second Coming of his is mentioned, as *Acts I. II. Heb. 9. 26.* and in other places, it is distinguished from all other Comings of his: And more particularly it is distinguished, 1. From his Coming in the Spirit; for after his Ascension he came to his Apostles in the Spirit, or in a spiritual way, in the extraordinary gifts of the Holy Ghost, according to his promise before his Ascension; *I will not leave you comfortless, but will come unto you, Joh. 14. 18.* And this his Coming in the Spirit was not his second Coming in the Flesh. 2. It is to be distinguished from his first Coming in the Flesh: For though his first Coming in the Flesh was a Coming from Heaven, as his second Coming shall be, as it is written, *No man hath ascended into Heaven, but he that came down from Heaven, even the Son of man which is in Heaven, Joh. 3. 13.* yet his first Coming in the Flesh was partly a coming into this polluted world at the time of his Birth, as he saith, *To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth, Joh. 18. 37.* And partly it was a coming from place to place in this

is polluted world; as, He came from Galilee to Jordan, to John, to be baptized of him, Mat. 3. 13. He came to his own, and his own received him not, Joh. 1. 11. He left Judea, and came to a City of Samaria, which is called Sychar, Joh. 4. 3, 5. But his second Coming in the Flesh shall never be a coming into this polluted world, nor yet a coming from place to place in it: wherefore it is plain by the Word of God, That his second Coming in the Flesh is to be distinguished from all other Comings of his.

Secondly, It informeth us, That the second ^{2. Informat.} coming of Christ in the Flesh shall be most sure and certain: And we may not doubt hereof, because it is confirmed unto us by many plain testimonies of Scripture; as by the testimony of Enoch, the seventh from Adam: Behold, the Lord cometh with ten thousand of his Saints, Jude 14. that is, the Lord Christ shall come; the present tense being put for the future, as in other Prophecies. So by the testimony of David: Our God shall come, and shall not keep silence, Psal. 50. 3. So by the testimony of Christ himself; for while he was in this world he said, They shall see the Son of man coming in the Clouds of Heaven, Mat. 24. 30. The Son of man shall come in his Glory, Mat. 25. 31. Hereafter ye shall see the Son of man coming in the Clouds of Heaven, Mat. 26. 64. Luk. 21. 27. If I go to prepare a place for you, I will come again, and receive you to my self, Joh. 14. 3. So by the testimony of two Angels: This same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven, Acts 1. 11. So by the testimony of Saint Paul, who speaks of the second

cond Coming of our Lord Christ from Heaven, and of the manner of it. *1 Thes. 4. 15, 16.* So by the testimony of Saint James; *Be patient, Brethren, until the Coming of our Lord,* Jam. 5. 7, 8. And if the second Coming of Christ in the Flesh be confirmed unto us by so many plain testimonies of Scripture, we should not doubt herof, but should look upon it as upon that which shall be most sure and certain.

3 *Informat.*

Thirdly, It informeth us, of the signs presaging the second Coming of Christ in the Flesh, which are of two sorts, *viz.* some, such as have been already observed in this world; and some, such as have not yet been observed in it.

The signs presaging his second Coming, which have been already observed in this world, are divers: As,

1. The preaching of the Gospel in all places assigned and appointed for this purpose; for our Saviour hath shewed, That before his second Coming in the Flesh, the Gospel of the Kingdom shall be preached in all the world, for a witness unto all Nations, Mat. 24. 14. where his meaning is not that at one and the same time the Gospel shall be preached to all Nations in all the world, but that successively, and at several times, it shall be preached to all Nations assigned and appointed to hear it in all the world, for a witness unto them, *viz.* of good, in case they shall receive and obey it; but of evil, in case they shall reject and condemn it. In which sense this sign hath been long observed already; for the Gospel was preached, shortly after Christs Ascension by the Apostles themselves, to all Nations in the world then assigned and appointed to hear it; and

*Vid. Dick-
son ad loc.*

since

since their time it hath been preached to all Nations appointed to hear it; at this day it is preached in all places of the world assigned for this purpose: and doubtless this Ordinance shall continue accordingly until the second Coming of Christ, and no longer.

2. A great Apostacy or falling away from the truth of the Gospel; for Saint Paul tells us, *That the Day of the Lord Christ shall not come, except there come a falling away first,* 2 Thes. 2. 3. which sign also hath been long observed in this world; for this Apostacy from the truth of the Gospel began in Saint Johns time: *They went out from us, but they were not of us,* 1 Joh. 2. 19. and it became more general and notorious about the time of Antichrists first rising: we have much cause to complain of it at this day, and may yet have more experience of it before the Coming of Christ, because it is said, *That in the latter times, some shall depart from the faith, giving heed to seducing Spirits, and doctrines of Devils,* 1 Tim. 4. 1.

3. The discovery or revealing of Antichrist; for the same Apostle saith, *That the Day of the Lord Christ shall not come, except that man of sin be revealed, the son of perdition,* 2 Thes. 2. 3. And this sign hath been long since observed in the world, and the revealing of Antichrist hath been long since discerned by such as have had discerning eyes, though not by others: For the Sun it self, shining in the firmament, is not discerned by such as are blind, not through any defect of light in the Sun, but through want of eye-sight in such as are blind; yet such as have the power and benefit of their eye-sight, can discern the Sun when it shines: So, though the Papists

pists, and such as are popishly affected, cannot, or will not, discern the revelation of Antichrist: yet the reformed Churches, by the light of Gods Word and Spirit, have long since discerned it, and have long since unanimously concluded and found the papacy, or succession of Popes, in the Sea of Rome, to be that great Antichrist which the Scripture speaks of; because all the properties of this Antichrist do so fitly suit with the Papacy, as a coat or garment can suit with the body for which it is cut out.

4. The Consumption of Antichrist in a spiritual way; for the same Apostle sheweth, That before the second Coming of Christ in the Flesh he shall be consumed (*with the Spirit of Gods Mouth,*) 2 Thel. 2.8. that is, as some interpret, *with the spirit of Prophecy in the mouths of orthodox Preachers and Writers, opposing his mystery of iniquity*: And it hath been observed in many Christian Churches, that Antichrist hath been long in this Consumption already, and that his power, both in respect of Doctrine, Discipline and Dominion, hath been so much wasted and diminished in this spiritual way, that he is past all hope of recovery.

5. Persecution for Truth and Righteousness sake; for our Saviour hath shewed, That before his second Coming in the Flesh many of his faithful Servants shall be apprehended, and persecuted, delivered up to the Synagogues, and into prisons, and shall be brought before Kings and Rulers for his Name sake: Yea, they shall be afflicted, and killed, and hated of all men for his Name sake, Luk. 21. 12. Mat. 24. 9. And have we not had much experience of this sign? Yes; witness the ten Persecutions after the Apostles times, and those other Persecutions that

that have been since in divers parts of Christendom, in Spain, France, England, and in other

6. Treachery or Treason amongst Professors of the same Religion; for our Saviour tells us also, That before his second Coming many shall be offended, and shall betray one another, and hate one another, Mat. 24. 10. Yea, the brother shall betray the brother to death, the father the son; and the children shall rise up against their parents, and shall cause them to be put to death, Mark 13. 12. And hath not this sign been already observed in the world? Yes, at sundry times; and at this day we find it an hard matter to find a faithful friend, whom we may safely trust, mens hearts for the most part are so full of guile and deceit, of treachery and falshood.

17. The trouble of War; for our Saviour hath further told us, That before his second Coming in the flesh, we shall hear of Wars, and rumors of Wars; and Nation shall rise against Nation, and Kingdom against Kingdom, Mat. 24. 6, 7. And surely there hath been woful experience of this sign in former ages, and of latter years, amongst our selves; and at this day we see that the Sword is drawn, and doth rage, devour and tyrannize, in divers parts of the world; yea, we know not when it shall be sheathed up again; neither is it probable that it shall cease and be quiet before the Roman Antichrist shall be destroyed; nor yet then, in all places, because Christ at his second Appearing shall find some Nations in posture of War, Rev. 20. 8, 9.

8. The trouble of Famines, Pestilences and Earthquakes; for our Saviour hath told us, That before his second Coming there shall be these judgments

in divers places, *Mat. 24. 7. Mark 13. Luk. 21.* Now how many of these Pestilences, Famines and Earth-quakes, have been already observed in the world; the Chronicles of several Nations may inform us: and how many more of such judgments may yet be observed before the end cometh, after times may declare.

9. The swarming of false Christs, false Prophets and false Teachers, in the visible Church; for our Saviour hath foretold us; That before his second Coming in the Flesh, *many of this generation shall arise in the visible Churches, and shall swarm and creep into houses, like the Locusts of Egypt, and shall deceive many, Mat. 24. Mark 13. Luk. 21. 2 Tim. 3. 6, 7.* Now the Churches of Christ have many sad stories upon record concerning such Locusts, since the Ascension of Christ, especially in the Arian times, and since the reign of Antichrist began; and the number of such is much increased of late in the Church of England, and doth rather increase then decrease in other Countries; yea, and is likely so to do still towards the end of the world.

10. The prevailing of Errors and Heresies in the visible Church, by the spirit of delusion: for the Scripture testifieth, That before the second Coming of Christ in the Flesh, God shall send men strong delusions to believe a lye, because they received not the love of the truth, *2 Thes. 2. 10, 11.* And as some shall bring in damnable Heresies; so many shall follow their pernicious way, *2 Pet. 2. 1, 2.* and many shall be deceived by them, *Mat. 24.* Now how long the Churches of Christ have had experience of this sign, their Ecclesiastical stories can witness; and how such Errors and Heresies have prevailed lately

Now the Church of *England*, many can witness with great regret; and how long this spirit of delusion shall prevail with men before the mouth of all wickedness shall be stop'd, only **GOD** himself knows.

11. A great growth of iniquity, causing a decay or decrease of love; for our Saviour hath shewed, that before his second Coming in the Flesh, *iniquity shall abound, and because it shall abound, the love many shall wax cold*, Mat. 24. 12. where (as it seems to me) the abounding of iniquity is to be restrained to the unregenerate sort, whether prophane and formal, in whom the practise of iniquity was to abound, and doth abound, in these latter times, *2 Tim.* 3, 3, 4. and the frigeſcence, or waxing cold of love, to be restrained to the regenerate of the same times, who perceiving many of their supposed brethren to revolt to the practise of iniquity, and to return back with the dog to his vomit, shall be jealous and suspicious one of another, and so shall wax cold in love one towards another, not knowing whom to trust: not as if the habit of love, or the truth of christian love, should decay in them; but they shall not be so fervent in the exercise and manifestation of their love to each other, by reason of the abounding of iniquity in others, as so merly they were: And doubtless this sign also hath been already observed in many in the world, and is that which may easily be perceived in these days, by such as have eyes to discern it: For do we not see how shy the godly are? and how fearful of trusting one another at this day? And all this, because iniquity doth so much abound in many professors, whom they have lately taken for their beloved brethren.

Vide Dickson in his Commentaries on this place.

Moreover, as these, before mentioned, are such signs presaging his second Coming, as have been already observed in the world: So there are other signs presaging it, which have not yet been, nor can be yet observed in the world, because they are not but shall be hereafter. As,

1. The Ruine of the *Roman Antichrist* is mentioned as a sign presaging his second Coming in the Flesh; for it is said, *That Christ shall destroy him with the brightness of his Coming*, 2 Thes. 2. 8. not with his Coming, but with the brightness of his Coming: and here, by the brightness of his Coming, I understand the last temporal Judgment that God shall bring upon the *Roman Antichrist*, which shall be a Judgment of the Sword, accompanied with hailstones from Heaven, Rev. 16. 19, 21. And as this Judgment shall destroy him, so it shall be clear and bright evidence of Christs second Approach to be near at hand; and for this cause may be called *the brightness of his Coming*: and though this sign be not yet apparent, yet it shall be hereafter.

2. The warlike preparations of *Gog and Magog* for a battel with the Saints, and against the holy City, is mentioned as a sign presaging his second Coming in the Flesh; for it is said, *That Satan being loosed out of his prison, shall go forth to deceive the Nations which are in the four quarters of the earth: Gog and Magog, to gather them together to battel* Rev. 20. 8. And though it be true, that Christ shall come again, and shall with fire from Heaven devour these adversaries before this battel shall be fought, yet this warlike preparation of *Gog and Magog* is to be esteemed as a near and close presage of his second Coming.

oming; and albeit this is not yet visible, yet it
all be in due season.

3. A great security of Nations is mentioned as a
sign prefaging the second Coming of Christ in the
Flesh; for we read, That Christ at this Coming of
Flesh shall find the most part of the world in a secure
future, neither mourning for their sins, nor fearing
the Judgments approaching; *For as in the days
before the Flood, they were eating and drinking,
marrying, and giving in marriage, until the day
that Noah entered into the Ark, and knew not,
until the Flood came, and took them all away: So
shall also the Coming of the Son of man be,* Mat. 24.
39. Indeed this sign is visible in part at this pre-
sent, and shall be conjunct and simultaneous with
the second Coming of Christ in the Flesh; yet it
shall be more visible then now it is, immediately be-
fore this Coming of his, to such as shall have eyes to
discern it.

4. A great paucity of true Beleevers is mentioned
as a sign prefaging his second Coming in the Flesh;
that Christ himself saith, *When the Son of man com-
eth, shall he find faith on the earth?* Luk. 18. 8.
Which Interrogation of his sounds in mine years, as
he had said, Though at my second Appearing there
shall be found much dead faith, a great profession
of faith, and many unprofitable kinds of faith; yet
not a lively faith, which justifies a sinner before God;
shall be found but in a few: And though it be true,
that this sign shall be also conjunct and simultaneous
with the second Coming of Christ; yet doubtless
shall be more apparent then now it is, immediately
before his second Coming, to such as shall have eyes
to discern it.

5. A great alteration in the visible Heavens and Earth which now are is mentioned as a sign pre-
saging his second Coming in the Flesh; for it is said
That *there shall be signs in the Sun, and in the
Moon, and in the Stars, and upon the Earth distress
of Nations, with perplexity, the Sea and the Waves
roaring.* Luk. 21. 25. And before that great and
terrible Day of the Lord come, *the Sun shall be
darkened, and the Moon shall not give her light
and the Stars shall fall from Heaven, and the pow-
ers of Heaven shall be shaken,* Mat. 24. 29. And
though some Writers do put an allegorical sence up-
on these passages, yet the litteral sence must and w-
stand good, which is, That all these creatures sh-
withhold their wonted operation and influence, and
shall no more be able to give comfort unto men, nor
to shew forth their glory as before, but shall cea-
se from their service, and lose their power, as a learned
Divine writes: And though this sign be not yet
apparent, yet it shall be immediately before the ap-
pearing of Christ in the Clouds.

M. Dickson
in his com-
mentaries
on Mat.
24. 29.

6. After these things it is said, *Then shall appear
the sign of the Son of man in Heaven,* Mat. 24. 30.
And here, by *the sign of the Son of man*, I do not
understand, with some Writers, the sign of the
Cross; nor, with others, the glorious Person of Christ
himself coming in the Clouds: but by it I under-
stand the fire of the great day of the Lord, which
shall begin in these visible Heavens, and shall shine
all the world over, as the lightening shineth from one
end of Heaven unto the other: This is the sign of
the Son of man, and the last sign of his which shall
be in Heaven before his personal approach in the
Clouds. Thus the Word of God informeth us of
the

the signs prefaging the second Coming of Christ in the Flesh.

Fourthly, It informeth us, touching the time of his second Coming in the Flesh; and so teacheth us, 4 Informati.

1. That the very punctual time, that is, the day and hour of this Coming of his, is known only to God himself, not to men, nor to Angels, nor to Christ himself, as he is the Son of man: *For of that day, and that hour, knoweth no man, no not the Angels which are in Heaven, neither the Son, but the Father,* Mark 13. 32. And in this sence our Saviour said unto his followers, *It is not for you to know the times and the seasons which the Father hath put in his own power,* Acts 1. 7.

2. That we should not think the time of this his second Coming to be far off, because the Scripture speaks of it as of that which is near at hand. *Luk. 21. 31. Rom. 13. 12. Phil. 4. 5. 1 Pet. 4. 7. Rev. 22. 10. Jam. 5. 8.* wherefore, if we will judg according to Scripture, we should judg it to be near at hand: And seeing the most part of those signs, which preface this second Coming of his, have been already observed in the world, and the rest of them are daily expected, it seems unreasonable to me, that any should think it to be far off, or yet a thousand years off, as some have thought.

3. That the day of this his second Coming shall be a long day, and longer then any that hath been, or shall be before it; for it shall be somewhat like that day in *Joshua's* time, when the Sun and the Moon stood still in the midst of Heaven, *Josh. 10. 12, 13, 14.* and it shall be such a day as is described by the Prophet *Zechariah*, in which it shall not be clear nor

dark, but it shall be one day which shall be known to the Lord, not day nor night, but it shall come to pass that at evening time it shall be light, Zech. 14. 6, 7. Yea, we may well conceive that it shall be a very long day, because of the great transactions that shall be in it; for on that day shall be, 1. The dissolution of this present world. 2. The Creation of the World to come. 3. The subduing of all Christs Enemies unto him. 4. The Resignation of the Kingdom of Heaven unto God the Father. 5. The Appearing of the Son of man. 6. The Resurrection of all the dead. And 7. The Sentence of the last Judgment. So it must needs be a long day, that shall be famous for all these transactions.

And hereunto I add, That though the punctual time of his second Coming in the Flesh be known only to God; yet some Divines think, that the yearly or annual time of the worlds end, and his second Coming, are not obscurely pointed at in Scripture by those numbers of 1260. Rev. 11. 3. of 1290.

*Vide Mr
J. E. in his
Book, en-
titled, The
deliverance
of the whole
House of
Israel.*

Dan. 12. 11. of 666. Rev. 13. 18. of 1335. Dan. 12. 12. For say they, If these numbers were rightly understood, they would put us very near upon the worlds end, & the second Coming of Christ: and from these places they inter, That the whole reign of the Papal Antichrist, from the first to the last, shall be 1260 years, and his fall or ruine shall be in the year of our Lord 666. and this second Coming of Christ shall be 450 years after that: But I deliver this only as the opinion of some, and so leave it to the censure of the godly, and to the experience of after times, not doubting that some matter of moment will be found in it.

Informat. Fifthly, It informeth us, touching the place from whence

whence he shall come again in the Flesh the second time, &c so assureth us, that this Coming of his shall be from Heaven, viz. that third Heaven or blessed Heaven wherein he now is, and reigneth with his Father in his humane nature, as God and man in one person: and for to assure us hereof it is said, *This same Jesus which is taken up from you into Heaven, shall so come, in like manner, as ye have seen him go into Heaven, Acts 1. 11. The Lord himself shall descend from Heaven with a shout, 1 Thes. 4. 16. The Lord Jesus shall be revealed from Heaven with his mighty Angels, 2 Thes. 2. 7. From Heaven we look for our Saviour the Lord Jesus Christ, Phil. 3. 20. and hereunto accords that Vision of Saint John, I saw the holy City, New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband, Rev. 21. 2, 10. Where, by New Jerusalem, I understand all the Saints which Christ shall bring with him at his second Coming, to be espoused unto him after a more glorious manner then formerly they were: and if this New Jerusalem shall come down from God out of Heaven, then Christ himself also shall come down from thence at his next return in the Flesh.*

But it may be here demanded, Whether Christ shall come from the third Heaven at this next Return of his, with a purpose to leave it?

Quest.

To which demand I answer thus: First, The third Heaven may be considered as the most high and holy place of the Godhead, Father, Son, and Holy Ghost: and so I say, That Christ, considered only as God, shall never leave it, because it is the essential place of the Godhead. Secondly, It may be considered as it is now the place of Christs humane Nature, wherein he

Ans.

he reigneth with the Father as God and man in one person: and so I beleeve, That Christ, at his second Coming from the third Heaven, shall leave it altogether, never to possess it again as formerly, nor as the constant place of his habitation: yet I deny not but conceive, that after this descention of his he may be taken up again in his humane Nature at some times into the third Heaven, for some ends known only to God, as Saint *Paul* once was before his death: but still I think, that at his next Return from this Heaven in his humane Nature, he shall leave it altogether as the dwelling place of his humane Nature; and that for these Reasons:

1. The third Heaven was not promised to Christ for an everlasting habitation, but only for a certain time, as may be seen in these places; *Sit thou at my right hand, until I make thine enemies thy footstool,* Psal. 110. 1. *He must reign, till he (viz. the Father) hath put all enemies under his feet,* 1 Cor. 15. 25. And that which is here promised shall be made good unto him at his second Coming, and not before: And if the third Heaven be not promised unto him for an everlasting habitation, but for such a time as is expressed in the promise, then we may well think, That at his second Coming from this Heaven he shall leave it altogether, as it is the dwelling place of his humane Nature.

2. It is said, That this third Heaven shall receive or contain Christ but for a certain time, viz. *until the times of restitution of all things,* Acts 3. 21. that is, until the World to come shall be created, and all things therein shall be restored, according to the Decrees and Promises of God: And if so, then doubtless Christ at his second Coming from this Heaven

Heaven shall leave it altogether, considered as the dwelling place of his humane Nature.

3. It is written, That Christ at his second Coming from this Heaven *shall resign or deliver up the Kingdom to God even the Father*, 1 Cor. 15. 24. And what Kingdom is this that he shall then deliver up to his Father? *Ans.* 1. I do not say, with some Writers, That he shall then deliver up his Mediatory Kingdom to his Father; because this Kingdom (which belongs unto him as he is the Son of David) shall have no end, *Luk. 1. 33.* Neither, 2. do I say with others, That he shall then deliver up his Church-Kingdom unto his Fathers sole dispose and Government; because the Government of the Church, both Militant and Triumphant, is laid upon Christs shoulders as a Mediator, and shall never be taken off from him, *Isai. 9. 6, 7.* Neither, 3. do I say with others, That he shall then deliver up his Representative Kingdom (consisting of outward Ordinances and Administrations now in use) to be abolished by his Father; because these things shall cease and determine of their own accord, and be abolished before his second Coming at least in order of nature. But I say, That he shall then resign and deliver up the Kingdom of Heaven, properly so called (as it is his Fathers personal Kingdom) unto the sole dispose and Government of his Father, that so his Father may be all in all in it, as he was before Christs coming thither, 1 Cor. 15. 28. And if he shall resign this Kingdom to God even the Father, then we may well think, That at his next Coming from this Heaven in his humane Nature, he shall leave it altogether, as it is the dwelling place of his humane Nature.

4. It is said, That Christ, after his next Coming from Heaven in the Flesh, *shall be subject to him that put all things under him*, 1 Cor. 15. 28. that is, as if the Apostle had said, While Christ remains in the third Heaven in his humane Nature, and as the person of a Mediator, we are not to consider him as the Fathers Subject, because he is there after a sort equal with his Father, his Father having advanced him at his own right hand, upon his own Throne, and having given unto him all power in Heaven and in Earth: but after his coming from thence he shall be subject to his Father, as he was before his Ascension: and if so, then doubtless at his second Coming from this Heaven he shall leave it, as the dwelling place of his humane Nature.

5. Have we never read, That Christ, after his personal Coming from this third Heaven, shall possess his own personal Kingdom, and sit upon his own personal Throne, according to his Fathers appointment? *Luk. 19. 12. and 22. 29. Rev. 3. 21.* And how can this be? unless he shall then leave his Fathers personal Kingdom, and personal Throne; and unless he shall then leave this third Heaven altogether, considering it as the dwelling place of his humane Nature.

6 Informat.

Sixthly, It informeth us, touching the place whither he shall come, when he shall come again in the Flesh: And so I cannot think that he shall come again from Heaven into this polluted world; because this will be no fit place for a glorified Person to be and reside in: but doubtless he shall come again from Heaven into the World to come, which shall be created in stead of this; that is, into the new Heavens, and the new Earth: And so first he shall come into the

the new Heavens, there to be made visible to the Inhabitants of this Earth, that some of them, *viz.* his friends, may be caught up together in the Clouds to meet him in the ay of the new Heaven, *1 Thes.* 4. 17. and that others, *viz.* his enemies, may be afflicted and astonished to behold him, *Rev.* 1. 7. And from thence he shall descend unto the new Earth, there to reside and dwell for ever, and all his Saints with him; as it is written, *We look for new Heavens, and a new Earth, wherein shall dwell Righteousness, viz.* the Lord our Righteousness, with all his righteous Ones, and nothing else but Righteousness, *2 Pet.* 3. 13. And as it is written again, *Behold, the Tabernacle of God is with men, and he will dwell with them, Rev.* 21. 3. Yea, this dwelling of Christ and his Saints upon the new Earth, was lively represented unto us at the time of his Transfiguration upon the Mount; for then and there Christ himself, with *Moses* and *Elias*, appeared in a humane shape, and *Peter* said, *Master, it is good for us to be here; that is, to reside or dwell here; let us build three Tabernacles, one for thee, one for Moses, and one for Elias:* By which Transfiguration we are plainly taught what shall be hereafter.

Mat. 17.

But here perhaps some will be ready to object and say, It will be a dishonour to Christ and his Saints, if they shall leave the third Heaven, for to reside and dwell in the World to come, or upon the new Earth.

Object.

This will be no dishonour at all unto them, because Christ and his Saints shall be in some respects more glorious in the World to come, and upon the new Earth, then now they are in the third Heaven:

Answ.

as

as we may well conceive for these Reasons :

1. Because the World to come will be more suitable and proportionable unto humane bodies and natures than the third Heaven now is.

2. Because in the World to come Christ shall reign in his own personal Kingdom, with all his Saints with him; whereas now in the third Heaven he reigns as Mediator only in his Fathers personal Kingdom, and with only some of his Saints with him.

3. Because in the World to come all Christs Enemies shall be manifestly subdued unto him; whereas now, while he remains in the third Heaven, we cannot see all things put under him, *Heb.* 2. 8.

4. Because in the World to come the Saints shall reign with Christ both in soul and body, and that for ever; whereas now in the third Heaven they reign with him onely in respect of Souls, and that but for a time. These things considered, I am so far from thinking, that it will be a dishonour to Christ and his Saints, when they shall leave the third Heaven, for to reside upon the new Earth, that I rather think it will be an encrease or augmentation of honour and glory unto them.

7 Informat. Seventhly, It informeth us, touching the manner of his second Coming in the Flesh; and sheweth, that he shall come again in like manner as he went into Heaven: *This same Jesus which is taken up from you into Heaven, shall so come, in like manner, as ye have seen him go into Heaven, Acts 1. 11.* that is to say,

1. As he ascended in a visible manner, in the sight

sight of many : so he shall come again in a visible manner; for *they shall see the Son of man come in the Clouds*, Mat. 24. 30. *And every eye shall see him, and they also which pierced him*, Revel.

1. 7.

2. As he ascended in a bodily manner, and in his humane nature : so he shall come again in a bodily manner, and in his humane nature, *Mat.*

24. 30.

3. As he ascended in a triumphant manner, triumphing over Death, Hell, and the Grave : so he shall come again in a triumphant manner, triumphing over all his Enemies.

4. As he ascended gloriously ; so he shall come again in the glory of his Father, with power and great glory.

5. As he ascended in a kingly manner, with some good Angels attending on him : so he shall come again in like manner, with all his holy and mighty Angels attending on him, *2 Thes.* 1. 7.

Mat. 25. 31.

6. As his Ascension gave his Enemies great cause to lament and bewail their condition : so his Coming again shall give them great cause so to do ; for *then the Tribes of the Earth shall mourn*, Mat. 24. 30. *And all the kindreds of the Earth shall wail because of him*, Rev. 1. 7.

7. As his Ascension into Heaven gave his friends great cause to rejoyce, because he went thither to prepare a place for them : so his Coming again from thence shall give them great cause to rejoyce too, because *unto them that look for him he shall appear the second time without sin, unto Salvation*, Heb. 9. 28.

Eighthly,

3 Informat. Eighthly, It informeth us, touching the ends of his second Coming in the Flesh; which ends may be thus exp-essed:

1. He shall come again from Heaven for to judg and raign in the World to come; for it is said, *He shall judg the quick and the dead at his appearing, and in his Kingdom*, 2 Tim. 4.1. From whence I gather, That Christ shall have a Kingdom in the World to come, wherein he shall judg and raign: So much also may be gathered from 1 Chron. 16.31,33. And if so, then he shall come again from Heaven for to judg and raign in the World to come, Luk. 1.33. Jude 15.

2 He shall come again from Heaven for to render unto every one according to his works; as it is written, *Behold, I come quickly, and my reward is with me, to give to every man according as his work shall be*, Rev. 22.12. From whence I gather, That as Christ in the World to come shall render unto the good according to the good works which shall be found upon them, not remembering their evil works; and unto the wicked according to the evil works which shall be found upon them, not regarding their seeming good works: So he shall come again from Heaven for this end.

3. He shall come again in flaming fire, for to take vengeance on them which know not God, and obey not the Gospol of our Lord Jesus Christ, 2 Thes. 1. 8. viz. in case they shall not repent of these sins before their death.

4. He shall come again from Heaven for to convince all that are ungodly, of all their ungodly deeds which they have ungodly committed, and all their hard speeches, which ungodly sinners have spoken against him, Jude 15.

5. He

5. He shall come again from Heaven for to be glorified in his Saints, and to be admired in all them that beleve, 2 Thes. 1. 10. viz. in the World to come.

All these Informations put together, and all that hath been here said touching the second Coming of Christ in the Flesh, should admonish all men, to whom these tydings shall come,

1. To beware of Atheism, that they be not found Atheists in this point, for they that are Atheists in this particular will scoff at this doctrine, as it is said, *There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his Coming?* 2 Pet. 3. 3, 4. and it shall be evil for such at that day.

2. To beware of ignorance and disobedience; that we be not found wilfully ignorant of God, and wilfully disobedient to the Gospel of Christ; because at his second Coming he shall punish such as shall be found in the guilt of these sins with everlasting destruction from the presence of God, and from the glory of his power, 2 Thes. 1. 9.

3. To beware of intemperance and excess in eating and drinking, and the cares of this life: *Take heed, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and so that day come upon you unawares,* Luk. 21. 34.

4. To beware of security, that we do not sleep as do others, and promise our selves peace and safety in our sins; because sudden destruction shall come upon such, as travel upon a woman with child, and they shall not escape, 1 Thes. 5. 3, 6.

5. To beware of causeless contention and strife

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with

Use.

with our neighbors: For if a servant shall say in his heart, *My Lord delayeth his coming*, and shall begin to beat the men-servants and maidens, the Lord of that servant will come in a day when he looketh not for him, and in an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with unbelievers, Luke 12. 45, 46.

6. To beware of all erroneous opinions about this Subject. And seeing we have such clear Informations in the Word of God concerning it, it will be dangerous for us to listen to any Informations contrary to these; or to entertain any erroneous opinions in reference to this second Coming of Christ in the Flesh: of which sort I have met with some created at this day.

Mr J. Arch As one saith, There shall be a third Coming of Christ in the Flesh, to which many Scriptures, before quoted, properly belong, as he thinks; and that his second Coming in the Flesh shall be only to raise the dead Saints, and to set up his Kingdom upon this Earth, and to establish it in the hands of all his dead and living Saints, whereupon he shall withdraw himself into Heaven again, until his third Coming at the end of the world: whereas the Scripture speaks plainly but of two Comings of his in the Flesh, and shews, That as his first Coming in the Flesh was to *take away sin*; so his second Coming shall be *without sin, unto Salvation*, Hebr. 9. 28.

9. Another saith, That his second Coming in the Flesh is yet far off, a thousand years off at least. Another saith, That his second Coming in the Flesh

Flesh shall not be before there shall be a National Conversion of the *Jews*, which shall occasion a more full Conversion of *Gentiles*.

Another saith, That his second Coming in the Flesh shall be into this corrupt world.

Another saith, That after his second Coming in the Flesh he shall return bodily into the third Heaven, there to reside for ever, and his Saints with him.

But I resent these opinions as so many wild fancies or fopperies, such as have no footing at all in the Word of God: And though I might here fill many pages with a large Confutation of them; yet I forbear, because I desire to furnish the Reader with more profitable matter, and do think, that by the light of the former Informations the judicious Reader may discern the darkness of these conceits.

Again, That which hath been said touching the second Coming of Christ in the Flesh should exhort and perswade all men, to whom these tydings shall come, to these following duties.

1. To be watchful against sin and Satan, that we may keep a good Conscience in all things: *Sleep not as do others, but watch, and be sober, 1 Thes. 5. 6. Behold, I come as a thief, blessed is he that watcheth, and keepeth his garments, lest he be found naked, and they see his shame, Rev. 16. 15.*

2. To beleeve his second Coming in the Flesh assuredly, seeing we have no reason to doubt thereof, and seeing they that beleeve not this are no better then Atheists; and Christ shall come to be admired in them that beleeve.

3. To look for, that is, to hope for, this second

Coming of his, as we are taught to do, both by precept, *2 Pet. 3. 12.* and by example, *Philip. 3. 20.*

4. To love this second Coming of his, seeing there shall be a *Crown of Righteousness* for such as love his Appearing, *2 Tim. 4. 8.*

5. To pray for this second Coming of his, that it may be hastened, *Rev. 22. 20.* and that we may be accounted worthy to stand before him at that day, *Luk. 21. 36.*

6. To be diligent whiles we live, both in our general and particular Callings: For *blessed is that man, whom the Lord when he cometh, shall find so doing, Luk. 12. 43.*

SECT. VI.

Touching the last Resurrection.

AS the second Coming of Christ in the Flesh is one of the first things which shall be made visible in the World to come: So the last Resurrection is another of them which shall be made visible too upon the same day with his second Coming, if not at the same instant. And touching this Subject also the Scripture informeth us of divers things: As,

1 informat. First, It informeth us, That the last Resurrection is to be distinguished from a spiritual Resurrection:

1. Because all that have now a lively faith are partakers of a spiritual Resurrection, in that they are quickened together with Christ, and are risen together

gether with him, Ephes. 2. 5, 6. Col. 3. 1. according to his promise, *The hour is coming, and now is, when the dead shall hear the voice of the Son of man, and they that hear shall live,* Joh. 5. 25. where as none of them are yet partakers of the last Resurrection.

2. Because a spiritual Resurrection is all one with Regeneration, being that Grace of God whereby men are quickened spiritually, and so raised from the death of sin unto the life of Righteousness, and translated from death unto life in a spiritual sense, 1 Joh. 3. 14. but the last Resurrection shall not be all one with Regeneration.

3. Because a spiritual Resurrection is called the first Resurrection, and that properly, Rev. 20. 5. 6. but the last Resurrection shall not be the first.

4. Because this spiritual Resurrection is proper only unto such as are or shall be blessed and holy; as it is said, *Blessed and holy is he that hath part in the first Resurrection, for upon such the second death hath no power; but they shall be Priests of God and of Christ, and shall reign with him a thousand years,* Rev. 20. 6. viz. in the state of the first and spiritual Resurrection: but the last Resurrection shall not be proper only unto such as are or shall be blessed and holy.

5. Because this spiritual Resurrection is not a bodily Resurrection, from a bodily death: but the last Resurrection shall be a bodily Resurrection, from a bodily death. And so for these Reasons the last Resurrection is to be distinguished from a spiritual Resurrection.

Secondly, It informeth us, That the last Resurrection is to be distinguished from all corporal Re-

surrections that have been heretofore. Indeed we
 read of many corporal Resurrection that have been
 heretofore; as the widow of *Sarepha's* son was
 raised from death to life by the power of God in
 the Ministry of *Elijah*, *1 King. 17. 22.* The *Shun-*
amites son was raised from death to life by the pow-
 er of God in the Ministry of *Elisba*, *2 King. 4. 34,*
35. The dead man that was cast into the Sepulchre
 of *Elisba* was raised from death to life, *2 King. 13.*
21. The Rulers daughter was raised from death to
 life by our Saviour Christ, *Mat. 9. 25.* The widow
 of *Naim's* son was raised from death to life by Christ
 himself, *Luk. 7. 14, 15.* *Lazarus*, after he had been
 in the grave four days, was raised from death to life
 by Christ himself, *Joh. 11. 43, 44.* *Tabitha* was
 raised from death to life by the power of God in the
 Ministry of *Peter* the Apostle, *Acts 9. 40.* *Eutichus*
 that fell down from the third loft, and was taken up
 dead, was raised again by the power of God in
 the Ministry of *S. Paul*, *Acts 20. 10.* Yea we read,
 That when Christ was crucified, the graves were
 opened, and many bodies of Saints which slept, arose,
 and came out of the graves, after his Resurrection,
 and went into the holy City, and appeared unto ma-
 ny, *Mat. 27. 52, 53.* Yet I say, That the last Resur-
 rection is to be distinguished from all these.

1. Because these Resurrections are so many
 pledges and fore-going signs of the last Resur-
 rection.

2. Because these Resurrections were but parti-
 cular ones: but the last Resurrection shall be a ge-
 neral one.

3. Because these Resurrections left men in a state
 of mortality, and in possibility of a corporal death:

but

but the last Resurrection shall not leave men in such a condition.

Thirdly, It informeth us, That the last Resurrection shall be common to all dead people, men, women and children; whether good or bad, just or unjust, Elect or Reprobates. Indeed some men shall be found living at the second Appearing of Christ, who shall be caught up in the Clouds to meet him in the ayr, *1 Thes. 4. 17.* and so they shall neither dye, nor rise again, only they shall be changed, and this change shall be unto them in stead of a Resurrection; *1 Cor. 15. 51. We shall not all sleep, but we shall all be changed:* Yet doubtless all men, women and children, that shall be found dead at that day, of what sort or quality soever, shall be raised again in their bodies, and their Souls shall come into them again, that in Soul and body united they may live for ever, either in a state of Blis, or in a state of misery: For the Prophet *Isaiah* saith in the plural number, not excepting any, *Thy dead men shall live, together with my dead body, shall they arise: Awake, and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead,* *Isai. 26. 19.* S. *John* saith, *I saw the dead, small and great, stand before God,* *Rev. 20. 12, 13.* And how can this be, unless all the dead, both small and great shall rise again? And though the Prophet *Daniel* saith, *That many of them which sleep in the dust of the earth shall awake,* *Dan. 12. 2.* Yet doubtless he means all such sleepers, who, when they shall be divided into two sorts, viz. Elect and Reprobates, shall be but many of each sort: And so the last Resurrection shall be common to all dead people, men, women and children.

3 Informat.

See *John*
28. 29. &
Acts 24.
15.

Howbeit we must acknowledge some difference between the Resurrection of the just and the unjust. For,

1. The just, and such as have done good with acceptance, shall come forth to the Resurrection of life; but the unjust, and such as have done evil without repentance, shall come forth to the resurrection of condemnation, *Job. 5. 29.*

2. The just, and such as have done good, with acceptance, shall have a priority in the last Resurrection. *The dead in Christ shall rise first, 1 Thes. 4. 16.* if not in time, yet in dignity: but the unjust, and such as have done evil, without repentance, shall have a posteriority in the last Resurrection, that is, they shall rise last, though not in time, yet in dignity, and so shall be less honorable in this Resurrection, then the just shall be.

3. The just, and such as have done good, with acceptance, shall rise again, not only by the power of the Trinity, but also by the power of Christ as Mediator, by vertue of his Merit and their Union with him: but the unjust, and such as have done evil, without repentance, shall rise again only by the power of the Trinity, and not by the power of Christ as their Mediator, nor by vertue of his Merit and their Union with him, seeing they have no Union with him.

4 Informat. Fourthly, It informeth us, That the last Resurrection shall be proper to mankind, and not common to other creatures with them; that is to say, Though it be true, that all dead men, women and children, shall rise again at the last day; yet we may not think, that dead birds, beasts, and fishes, shall rise again with them; for two Reasons.

1. Be-

1. Because the Apostle *Paul* speaking largely of the last Resurrection, doth restrain it to mankind; excepting dead birds, beasts, and fishes, from having any share in it, saying, *All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, another of birds,* 1 Cor. 15. 39. as if he had said, When I speak of the last Resurrection, I would be understood to speak of it only in reference to mankind, and not in reference to birds, beasts, and fishes; for as these creatures dyed not in the first *Adam*, so they shall not be raised by the second *Adam*.

2. The reason why dead men and women shall rise again, is, because they have reasonable Souls living while their bodies are dead, as *Abraham*, *Isaac*, *Jacob*, *Dives*, *Lazarus*, are now alive in their Souls, their bodies being dead: but other creatures, as birds, beasts, fishes, have no souls living while their bodies are dead: for there is this difference betwixt a man and a beast, that when a man dyeth his spirit lives and ascends to God that gave it, but when a beast dies his spirit dies with him and returns to dust; which is a matter well known & considered but of a few, therefore *Solomon* saith, *Who knoweth the spirit of a man, that goeth upward; and the spirit of the beast, that goeth downward to the earth?* Eccles. 3. 21. And from hence also I may infer, That the last Resurrection shall be proper only unto mankind, and not common to other creatures with them.

But here it may be objected, 1. There shall be other creatures in the World to come beside mankind; and why then should there not be a Resurrection of other creatures?

1 Object.

Ans. I grant, There shall be other creatures in the World to come beside mankind; yet I conceive that those other creatures shall receive their Being only by way of Creation, and not by way of a Resurrection, after the manner of mankind: and so from the Being of other creatures in the next World we cannot infer the Resurrection of such creatures.

2. *Object.* 2. There shall be a restitution of all things at the second Coming of Christ, *Acts* 3. 21. And doth not this import the Resurrection of other creatures beside man?

Ans. It doth not; because this restitution is there limited to all things before promised by the holy Prophets: Now God hath nowhere promised by his holy Prophets the Resurrection of other creatures beside mankind; therefore we cannot prove from this place the Resurrection of other creatures.

3. *Object.* 3. But there is a large deliverance promised to other creatures, *viz.* That the creature it self shall be delivered from the bondage of corruption, into the glorious liberty of the children of God, *Rom.* 8. 21. and doth not this deliverance include a Resurrection of other creatures beside mankind.

Ans. It doth not: For though I grant, 1. That in this promise the creature is distinguished from mankind, who are the children of God either by Creation or Adoption: And, 2. That the liberty here promised belongs to both. Yet we must understand, that they shall enjoy it in a different way: For mankind, the children of God, shall enjoy this liberty or freedom by vertue of the last Resurrection and Creation; but other creatures shall enjoy it only by vertue of the last Creation. Wherefore I believe still,

still, That the last Resurrection shall be proper to mankind, and not common to other creatures with them, whatsoever others have said or written to the contrary.

Fifthly, It informeth us, That the last Resurrection Informas. shall be sure and certain, and that which none should doubt of, because the Scripture doth make it sure unto us by three things :

1. By plain Testimonies, such as cannot be gain-sayed, *Isai. 26. 19. Dan. 12. 2. Job. 5. 28, 29. Acts 24. 15, &c.*

2. By Types, Parables and similitudes : Thus the budding of *Aarons* rod, after it was dry like the other, was a Type to assure us of the Resurrection of our bodies, *Numb. 17. 8.* Thus the translation of *Enoch* and *Elias* was a Type to assure us, that in and after the last Resurrection we shall live in our bodies, as they are now alive in their bodies, *Gen. 5. 2 King. 2.* Thus the Parable of the dry bones living again was written to assure us, that our bodies shall live again after death, *Ezek. 37. 3, 6.* and the similitude of seed reviving after it is dead in the earth, is to assure us of the last Resurrection, *1 Cor. 15. 36, 37.*

3. By Arguments or Reasons : The one taken from the Resurrection of Christ ; for if Christ be risen, then all dead men and women shall one day rise again by the same power of the Godhead : but Christ is risen from the dead, as is made apparent, *1 Cor. 15. 20, 21.* therefore all dead men and women shall rise again. Another is taken from Baptism : one end whereof is to assure men of the last Resurrection ; and Baptism should be in vain, in this respect, if there should not be a Resurrection : but

Bap-

Baptism shall not be in vain in this respect ; ergo there shall be a general Resurrection. Another is taken from the sufferings of the godly in this world for they are wont to suffer much in hope of the last Resurrection, and such sufferings of theirs should be in vain, if there should be no such Resurrection. *1 Cor. 15.* but their sufferings shall not be in vain ; therefore, without doubt, there shall be such a Resurrection. And another is taken from Gods Covenant with *Abraham, Isaac, and Jacob*, to be their God, and the God of their seed for ever : And how can this be made good without a general Resurrection, whereby the bodies of *Abraham, Isaac, and Jacob*, and their seed, shall be made alive again, that so they may both live for ever in souls and bodies united, and God may be their God for ever, seeing *he is not the God of the dead, but of the living*, *Mat. 22. 32.* Wherefore none should doubt of the last Resurrection, seeing the Scripture doth so many ways assure us of it.

6 Informat.

Sixthly, It informeth us, That the last Resurrection shall have divers Causes ; as,

1. The efficient Cause of it, shall be the whole Trinity, Father, Son and Holy Ghost ; and therefore it is said, That *the Lord killeth and maketh alive, he bringeth down to the grave, and bringeth up*, *1 Sam. 2. 6.* And it is God that raiseth the dead, *2 Cor. 1. 9. Job. 5. 21.*

2. The meritorious cause of it, shall be Christ as Mediator, who merited the Resurrection from the dead : but he merited it only for the Elect ; and so the Elect shall be raised, not only by the power of the Trinity, but also by the power of Christ as Mediator, both by vertue of his Merit, and efficacious

Spi-

spirit, *Rom.* 8. 11. and also by vertue of their my- *Joh.* 6. 39.
 stical Union with him, as their Head: whereas the 40, 54.
 reprobates shall be raised only by the power of the 1 *Cor.* 15.
 Trinity. 45.

3. The instrumental Cause of it, shall be the sound
 of a Trumpet: *For the Trumpet shall blow, and*
the dead shall be raised, 1 Cor. 15. 52. *The Lord*
himself shall descend from Heaven with a shout,
with the voice of the Archangel, and with the
Trump of God, and the dead in Christ shall rise
first, 1 Thes. 4. 16. And though we cannot fully
 understand what kind of Trumpet this shall be, yet
 we may well conceive that it shall be an extraordi-
 nary one, such as hath not been, nor shall be heard
 of any until then, when the voice thereof shall a-
 waken all the dead throughout the world from their
 late and long sleep.

4. The final Cause of it, shall be principally the
 Glory of God, that he may glorifie his Mercy upon
 some, and his Justice upon others, after their Resur-
 rection: And secondarily, *that all the raised may*
receive according to the things done in their bodies,
whether they shall be good or evil, 2 Cor. 5. 10.

Seventhly; It informeth us; That the last Refur- ^{7 Informat.}
 rection shall be upon one and the same day with
 the second Coming of Christ, as appears, *1 Thes.* 4.
 16. and for this cause it is said, *That the dead shall*
rise and be raised at the last day, Joh. 6. 39, 40, 54.
 and *11.* 24. where the day of Christs second Com-
 ing is called *the last day*, not absolutely, but respec-
 tively (as I conceive,) because it shall be the first
 and last day of that nature and kind: And though *Zach.* 14.
 we know not this day, as we know other days, by
 way of computation, from the beginning; yet
 we

we must know it to be the last day, in the former
 sentence.

8 Informeth. Rightly, It informeth us, That the last Resurrection shall produce a great change in or upon the bodies of men, women and children: For though in this Resurrection, of which I speak, our bodies shall be the same with these, 1. For Essence, because whatsoever is essential to these shall be essential to them, as head and ears, eyes, hands and feet, &c. 2. For Propriety, because every one shall receive his own body again, 1 Cor. 15. as God shall give unto every dead seed its own body; and so we shall see Christ not with other, but with these same eyes, Job 19. 27. Yet in the last Resurrection our bodies shall not be the same with these, either,

1. For Substance, because the substance of these shall perish, and be brought to dust, Gen. 3. and the substance of those shall be formed and raised, as is probable, out of the dust of these, not out of the substance of them. Indeed those bodies of men which have been translated without death, and those bodies of men which shall be changed without death, probably shall have the same substance in the World to come which now they have: But I speak here of the dead bodies of men, and do not think that they shall be the same for substance with these which now we have, for the Reason before alledged.

2. Neither shall our bodies in the last Resurrection be the same with these for Qualities; because they shall be changed in this respect: For where-

as, 1. These bodies are corruptible; those shall be incorruptible.

2. These

2. These bodies are mortal; those shall be immortal. *1 Cor. 15. 42, 43, 44. Phil. 3. 21.*

3. These bodies are weak and frail; those shall be strong and able.

4. These bodies are deformed and vile; those shall be well formed.

5. These bodies are natural; those shall be spiritual.

6. These are, it may be, imperfect, for stature or limbs; those shall be perfect in both respects.

And thus the last Resurrection shall produce a great change in or upon the bodies of dead men and women.

Being thus informed touching the last Resurrection, we should be admonished from hence to beware of all erroneous opinions, in reference to this Subject. As,

1. If any think there shall be no such Resurrection, as the Sadducees thought, *Mat. 22. 23.* as some Philosophers, *Epicureans* and *Stoicks*, thought, *Acts 17. 18.* and as some amongst the *Corinthians* thought, *1 Cor. 15. 12.* This is an erroneous opinion, contrary to the Informations before given; and we should beware of it, because they who thus think are not much better than *Atheists*, but are much worse than some *Pagans* in former times, who acknowledged the Resurrection of the dead, and an everlasting life after death.

2. If any think this Resurrection is past already, with *Hymenæus* and *Philetus*, *2 Tim. 2. 18.* This is an erroneous opinion too, and we should beware of it, because they who thus think conceive, that either the Scripture speaks of no other Resurrection but a spiritual Resurrection, or of no other

Resur-

Use.

Resurrection but such corporal resurrections as have been heretofore : whereas it hath been shewed before, That the Scripture doth plainly distinguish the last Resurrection from both these.

Psal. 16.

Luke 23.

Luke 16.

3. If any think that the reasonable soul of man is mortal, and shall dye with the body, it is an error not only against those plain places of Scripture which teaches, That the Souls of Christ, of the penitent Thief, of *Dives* and *Lazarus*, were living while their bodies were dead ; but also against the doctrine of the last Resurrection : For if these souls of men should dye with their bodies, what better reason can there be given for the resurrection of dead men, then may be given for the resurrection of dead beasts, birds and fishes ? wherefore beware of this opinion.

4. If any think that dead beasts, as well as dead men, shall rise again at the last day, they are much deceived also, as may appear by what hath been said before in this Section : and this brutish conceit is a plain denial of that difference which *Solomon* puts betwixt a man and a beast in their death, *Ecc. 3. 21.* and shews themselves to be ignorant of it : therefore beware of it.

5. If any think that the dead in Christ shall rise a thousand years before those men which are dead out of Christ, we must take this for an error too, (though it hath many friends,) because the Word of God reacheth us to allow but one day for the last Resurrection, called the last day, *Joh. 6. 39, 40, 54.* and *11. 24.* in which this great Work shall be finished : How then can the dead in Christ rise a thousand years before the rest of the dead, unless this one last day shall contain a thousand years from the morning

to the evening of it: which I suppose none of them will acknowledge for a truth. Wherefore when it is said, *The dead in Christ shall rise first*, 1. *Thess.* 4: 16. we must understand, that they shall rise first in order of dignity, if not first in time, as we said before: And suppose they shall rise some moments of time before the rest of the dead, yet we have no reason to think that they shall rise a thousand years before them. And whereas it is said, *The rest of the dead shall live not again, until the thousand years shall be expired*, *Revel.* 20. we are to understand, that Saint John, in this place, and in the Context, doth acquaint us with two sorts of dead men, *viz.* some are dead in Christ, and these are yet alive in him, and shall live with him in Heaven, by virtue of their *spiritual Resurrection*; until the thousand years there spoken of shall be expired: And others are dead, that of Christ, and these shall never live by virtue of a *spiritual Resurrection*; neither shall they live again by virtue of a *corporal Resurrection*, until the thousand years before mentioned shall be expired: And if this be the true meaning of the place, as I conceive it is, it makes nothing at all for this last Opinion, but proves it rather to be erroneous: and therefore we should take heed of it.

Again, This Doctrine, touching the *last Resurrection*, should exhort and stir us up to divers duties. As,

1. To beleieve the *last Resurrection*, seeing we have so many Scriptures to confirm it; for when our Saviour had spoken to *Martha* concerning this subject, he said unto her, *Believest thou this?* intimating that we should beleieve what the Scripture saith of the Resurrection: And when Saint Paul

I had

had spoken of his first going, he said quite contrary,
 this was his first going, and for the first time he
 1. Cor. 15. 20. First of all he said, I will be to you
 first of all, for the last Resurrection is sure, are
 taught by the example of Saviour himself to others;
 and so we can say, because he will be joyful day
 for all Gods Elect, 1 Cor. 15. 22. For as he is
 raised from the dead, so shall we be. And all af-
 flictions and persecutions, as the Apostles in the pri-
 mitive times were willing to suffer, and refused to
 accept of deliverance, when they might obtain it by
 purchasing of it. Heb. 11. 35. But as it is written,
 beat To do good in every kind, seeing we know
 that our labor shall not be in vain in the Lord; but
 that we shall be recompensed for every good we do at
 the Resurrection of the just, Luk. 14. 14. For as it is
 said, This Doctrine, touching the last Resur-
 rection, should comfort all good Christians greatly
 against all the evils of this life; seeing we are charg-
 ed to comfort one another with these words, which
 concern the Resurrection, 1 Thess. 4. 18. More par-
 ticularly it should comfort such against all their bo-
 dily infirmities and defects, as blindness, deafness,
 lameness, sickness, &c. knowing that in the Resur-
 rection all these shall be done away, and our bodies
 shall be restored unto us safe and sound; in all parts,
 and in all respects. And against the fear of a cor-
 poral death, as Job did comfort himself against it,
 when he said, If a man dye, shall he live again?
 I will wait, for mine appointed time will I wait; till
/>
 night change shall come, Job 14. 14. And as David
 also comforted himself in the like case, when
 he said, My flesh was glad, and my glory re-
 joyced, because thou wilt not leave my Soul in
 Hell,

Hell, nor suffer thy holy One to see corruption,
Psalm. 16.

SECT. VII.

Touching the last Judgment.

THREE of the first things which shall be made visible in the World to come, are, the *second Coming of Christ in the Flesh, the last Resurrection, and the last Judgment.* And having spoken of two of these before, I am now to speak of the third in this Section: And here, for the better information of our judgments, I shall affirm divers things also touching the last Judgment. *As,*

First, I affirm, That the last Judgment is to be distinguished from all other judgments, whether of God, or of men.

It is to be distinguished from all other judgments of God.

1. Because all other Judgments of God are but some National, or some particular ones; such as concern some whole Nations, or such as concern some particular persons: But the last Judgment shall be more then some National or particular one, because it shall be universal, such as shall concern all particulars of Mankind, of all Nations.

2. Because all other Judgments of God are passed upon men at several times; for *some mens sins are open before-hand, going before to judgment, and some mens follow after,* 1 Tim. 5. 24. But the last Judgment shall be passed upon men all at once.

3. Because all other Judgments of God are but partial and gradual, not according the full measure of their works; but the last Judgment shall be full and complet.

4. Because all other Judgments of God are but temporal, whereas the last shall be eternal, in respect of the execution thereof.

5. Because all other Judgments of God have in them something that is secret and hid from men; but the last Judgment, with the causes of it, shall be fully and clearly revealed to men.

It is also to be distinguished from all judgments of men, that are given and passed by men in this life.

1. Because such judgments of men are; in some things, commonly peccant, and faulty, like themselves; but the last Judgment shall not be peccant or faulty in any thing.

2. Because such judgments of men may be appealed from unto the Judgment of God at least; but the last Judgment will admit of no appeal: and so the last Judgment is to be distinguished from all other judgments, whether of God, or of men.

2. Inform.

Secondly, I affirm, That the last judgment shall certainly be, and come to pass in due season.

And we should not doubt of it, because God hath made the last Judgment sure unto us by three things: As,

1. By the Resurrection of Christ from the dead: And one end for which God raised him from the dead, was, that thereby he might assure us of the last Judgment: *Act. 17. 31.*

2. By his Decree and Appointment: For it is appointed

pointed unto men once to eyes, but after the
Judgment, *Hebr. 9. 27.* And God hath appointed
 a day, in which he will judg the world, *Act. 17. 31.*
 Now matters decreed and appointed By God, shall
 certainly be, and come to pass in due season: But
 the last Judgment is a matter decreed and appointed
 by God; therefore it shall certainly be, and come to
 pass in due season.

3. By plain Testimonies of Scripture, such as cannot
 be evaded: For *David* speaketh plainly of the
 last Judgment, when he saith, *The ungodly shall*
not stand in the Judgment, *Psal. 1. 5.* God shall ad-
 minister Judgment unto the people in uprightness,
Psal. 9. 8. He shall call to the Heavens from above,
 and to the Earth, that he may judg his people, *Psal.*
50. 4. So doth *Solomon*, when he saith, *God shall*
judg the righteous and the wicked, *Eccles. 3. 17.* For
 all these things God shall bring thee to judgment,
Eccles. 11. 9. And God shall bring every work to
 judgment, with every secret thing, whether it be
 good or evil, *Eccles. 12. 14.* So doth our Saviour,
 when he saith, *That he shall execute judgment as*
the Son of man, *Ioh. 5. 27.* So doth Saint *Paul*,
 when he saith, *We know the judgment of God shall*
be according to truth, against them that do such
things, *Rom. 2. 2.* So doth Saint *James*, when he
 saith, *There shall be judgment merciless unto them*
that shew no mercy, and mercy rejoyceth against
judgment, *James 2. 13.* And so doth Saint *Peter*,
 when he speaketh of the Judgment of the great day,
2 Pet. 3. 7. Wherefore seeing the last Judgment is
 thus made sure unto us by these things, we should
 not doubt thereof, but should beleeve that it shall
 certainly be, and come to pass in due season.

3 *Informas* Thirdly, I affirm, That the last Judgment shall be visibly administr'd onely by Christ, as Mediator, as God and Man in one person. Indeed, I grant that this Judgment shall be efficiently caused by the whole Trinity, Father, Son, and Holy Ghost, because it is said, *That God shall judg the world, Psa. 96. & 95. 7. Ait. 17. 31.* And the outward acts of the Godhead are common to all three persons in the Godhead. I grant also, that this Judgment shall be instrumentally caused by the holy Angels, because they shall go forth, and gather together Gods Elect from the four winds of the Earth, viz. unto Judgment, *Matth. 24. 31.* They shall sever, or separate, the good from the bad before the sentence of Judgment shall be given, *Mat. 13. 49.* And I grant, that this Judgment shall be attested, and approved of, by all the Saints of God: In which sence it is said, *That the Saints shall judg the world, 1 Cor. 6. 2.* And the Apostles shall sit upon Thrones, judging the twelve Tribes of Israel, *Mat. 19. 28.*

Yet we must know, that this Judgment shall be visibly administr'd onely by Christ, as Mediator, and as God and Man in one person, and by no other person: In which sence it is said, *The Father judgeth no man, but hath committed all judgment unto the Son, Joh. 5. 22.* God will judg the world by the man whom he hath ordained, that is, by Christ, *Ait. 17. 31.* He will judg the secrets of men by Iesus Christ, *Rom. 2. 16.* And Christ is ordained of God to be Indg of quick and dead, *Ait. 10. 42. 2 Tim. 4. vers. 1.*

And this (without doubt) will be a great comfort to Gods Elect at the day of Judgment, when they shall consider that they shall have none to pronounce

pronounce Judgment upon them at that day; but
 Christ their Saviour, who dyed for their sin, and
 rose again for their Justification: As on the other
 side, it will be a great terror to rebellious sinners,
 when they shall consider that they shall have none
 pronounce Judgment upon them, but Christ, whom
 they have always contemned and despised, and
 in his person, yet in his Ordinances, and in his
 Members: and whom they would not have to
 reign over them in this world by his Word and
 Spirit.

Fourthly, I affirm, *That the last judgment shall* 4 Inform.
extend unto all reasonable Creatures, both Angels
and men.

It shall extend to the Angels, both good and evil:
 For Christ is the Lord of the good Angels, and their
 office is to worship him as their Lord, and there-
 fore he shall judg them at the latter day, not for any
 evil they have done, because they have done none;
 but according to the good they have done, because
 they have been always ready to worship him, to o-
 bey his voyce, and to do his Will. And he shall judg
 the evil Angels, or Devils, for their first fall, and for
 all the evils they have acted since; For they are re-
 served in everlasting chains under darkness, unto
 the judgment of the great day, Jude 6. And his
 Judgment upon them shall be approved of by the
 Saints; Know ye not that we shall judg the Angels?
 that is, the evil Angels: 1 Cor. 6. 3.

This Judgment also shall extend unto all men,
 women, and children. For this cause it is said, *That*
Christ shall judg the righteous and the wicked; that
is, such as shall be found righteous, or wicked, at that
day; Ecclef. 3. 17. And he shall judg the quick

such as shall be
 found alive at his second Coming; and such as shall
 be found dead at that day, shall be raised, and
 brought to Judgment: And he shall judge the small
 and the great. *Revel. 20. 13.* all the arrogantly, Jude
 15. *16.* all shall stand before him. *Rom. 14. 10.*
 Therefore all men shall be judged by him.

Yet we must understand, That he shall judge men
 in a different way at that day: For he shall judge the
 Elect, as righteous persons, with the Judgment of
 Absolution; but he shall judge the Reprobates, as
 wicked persons, with the Judgment of Condemn-
 ation: And he shall judge the Elect and Righteous
 according to the good they have done, forgetting
 their evil works; but he shall judge the Reprobates
 and wicked according to the evil they have done,
 not regarding their seeing good works.

5 Inform. Fifthly, I affirm, That the last Judgment shall
 be just and righteous altogether. For which cause
 it is said, That God shall judge the world in righte-
 ousness, in uprightness, in truth, *Psal. 9. 8.* *Acts*
17. 31. *Rom. 2. 2.* And if he shall thus judge the
 world at the last, then the last Judgment shall be
 just and righteous altogether.

Yea, all the proceedings of this Judgment shall
 be just, as may be seen in these particulars:

1. There shall be a Throne, or seat, prepared for
 Judgment: For God hath prepared his Throne for
 judgment, *Psal. 9. 7.* And will not this be just,
 That a Throne shall be prepared before Judgment
 shall be pronounced on any?

2. There shall be a summons to Judgment, to
 this effect; *Arise ye dead, and come to judgment.*
 And will not this be just, That there shall be a
 general

general summons before the Judgment shall be pronounced upon any?

3. There shall be a personal appearance of all men made before the Judgment seat of Christ, 2 Cor. 5. 10. And will not this be just, That there shall be a personal appearance of all before Judgment shall be pronounced upon any?

4. There shall be a cause produced for this Judgment, viz. the righteousness of the Just, and the wickedness of the unjust: For God shall bring every work to judgment, with every secret thing, whether it be good or evil, Eccles. 12. 14. And will not this be just, That there shall be a cause produced before the Judgment shall be pronounced upon any?

5. There shall be evidence brought in on both sides, viz. for the acquitting and absolving of the Just, and for the condemning of the unjust: Which evidence shall be found written in the books which shall then be opened; for the books shall be opened, Dan. 7. 10. Revel. 20. 12. What Books? These: 1. The book of Gods Omniscience. 2. The book of every mans Conscience. 3. The book of the Law, James 2. 12. 4. The book of the Gospel, Rom 2. 16. 5. The book of Life, Rev. 20. 13. These books shall be opened, and in them shall be found written whatsoever shall make for acquitting of the Just, and the condemning of the unjust: And they shall be judged according to that which shall be found written in these books. And will not this be just, That evidence shall be brought in on both sides before the Judgment shall be pronounced upon either party? Yes.

6. There shall be (after all this) a Sentence of Judgment

Judgment given and pronounced, both upon the Just and unjust.

The Sentence that shall be given and pronounced upon the Elect, under the name and notion of just persons, shall be to this effect; *Come ye blessed Children of my Father, receive the Kingdom prepared for you from the beginning of the world.* And the reason of this Sentence shall be added, thus; *For I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was naked, and ye clothed me; I was sick, and in prison, and ye came unto me: And in as much as ye have done it to one of these little ones which believe in me, ye have done it unto me: Mat. 25. 34. 40.*

The Sentence also which shall be given and pronounced upon the Reprobates, under the name and notion of unjust persons, shall be to this effect; *Go ye cursed into everlasting fire, prepared for the Devil and his Angels.* And the reason of this Sentence also shall be added, thus: *For I was hungry, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Verily I say unto you, in as much as ye did it not to one of the least of these, ye did it not to me: Matth. 25. 41, 42, 43, 44, 45.* And will it not be just, That after a Throne hath been prepared for Judgment, and summons have been given, and a personal appearance hath been made, and a cause hath been produced, and evidence hath been brought in; that this Sentence of Judgment should be given? Yes, doubtless. Wherefore seeing all the proceedings of this Judgment shall be just, I may well infer, *That the last Judgment shall*

shall be just and righteous altogether.

Sixthly, I affirm, That the Word of God teacheth 6 Inform. something touching the time of the last Judgment.

As, 1. That this Judgment shall be upon one and the same day with the second Coming of Christ: And for this cause the day of his second Coming is called, *the day of Judgment*, Mat. 10. 15. 2 Pet. 3. 7. 1 Ioh. 4. 17. Jude 6. And here it should be remembered, that the day of Judgment is taken and used in a double sence: 1. For the day of Sentence; As when it is said, that every idle word that men speak, they shall give account thereof in the day of Judgment, Mat. 12. 36. 2. For the day of Execution; As when it is said, The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust to the day of Judgment to be punished, 2 Pet. 2. 9. Now when I say that the day of Judgment shall be the same with the day of Christs second Coming, we must understand it of the day of Sentence, not of the day of Execution, because the day of Execution shall continue after the day of his second Coming.

2. It teacheth us, That the time of the last Judgment should not be thought to be far off, because Saint James saith, Behold the Judgment (meaning Christ) standeth before the door, Jam. 5. 9. which expression is taken from an earthly Judge, who when he standeth before the door, should not be thought to be far off, but neer at hand; neither should his judgment be thought to be far off, but neer at hand: but Christ our Judge standeth before the door (saith he,) therefore we should not think him to be far off, but neer at hand; neither should we think this

Judg.

Judgment of his to be far off, but neer at hand.

7 Inform. Seventhly, I affirm, *That the Word of God teacheth us something touching the place of the last Judgment, and shewes where it shall be; viz. in the World to come.* For it is said, *That Christ shall judg the quick and the dead at his appearing, and in his Kingdom,* 2 Tim. 4. 1. Whence I gather, That Christ at his second appearing shall have a humane Kingdom, such as now he hath not; and that where this Kingdom shall be, there shall the last Judgment be: But this Kingdom of his shall be in the World to come, as I shall have occasion to prove hereafter; therefore this Judgment of his shall be in the World to come.

Object. Yet I suppose that all Divines are not of my mind in this: For perchance one may think, That this Judgment shall be in the third Heaven which now is, because it is said, *That God shall call to the Heavens above, and to the Earth, that he may judg his people,* Psal. 50. 4.

Answer. Whereunto I reply, That this conceit is against that Article of our Creed, wherein we profess to beleve *that Christ shall come from the third Heaven for to judg the quick and the dead.* And what need he come from thence for to judg them, if he shall judg them there? or there pronounce Judgment upon them?

Besides, this place quoted from the *Psalmist* relates not to the place of this last Judgment, but to the persons that shall be judged: And so the meaning of it is, as if he had said, God shall command the Heaven from above to let forth the Souls that are therein, and the Earth from beneath to yeeld forth

forth the bodies of men therein, that so both in Soul and body they may be judged. Wherefore I cannot imagine that this Judgment shall be given or pronounced in the third Heaven.

Another may think, That this Judgment shall be in the Ayr that now is, because it is said, *That such as shall live, and remain, at the second Coming of Christ, shall be caught up together in the clouds, to meet the Lord in the ayr; 1 Thess. 4:17.*

Object.

Whereunto also I reply, That the Apostle, in the place quoted, speaks not of the clouds and ayr which now are, but of those which shall be created in stead of these, as hath been before intimated, That the glorified bodies of Christ and his Saints shall not come into this corrupt ayr. And so from this place we may better prove, that this last Judgment shall be in the World to come, then that it shall be in the Ayr that now is: And withall I add, That those Divines which have taken much pains to describe Christs Throne in the Ayr that now is, might well have saved that labor.

Ans.

Another may think, That this Judgment shall be upon the Earth that now is; and particularly in the valley of *Jehoshaphat*, which, as some say, is situate between Mount *Sion* and Mount *Olivet*; because the Prophet *Joel* saith, *That God will gather all Nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there: Joel 3. 2.*

Object.

But to this I answer; That if we view the Context well, we shall finde, that the Prophet *Joel* there speaks of a temporal judgment that was to be brought upon the Enemies of *Israel* and *Judah* in the valley of *Jehoshaphat*, and not of this last Judgment.

Ans.

ment. How then can it be proved from hence, That this last Judgment shall be upon the earth that now is, and namely in the valley of *Jehoshaphat*.

But if any will say, This Temporal judgment might be a type of the last Judgment, I will not gainsay it. Yet all that I can gather from this, is, That this last Judgment shall as certainly be in the World to come, as that was in the valley of *Jehoshaphat* that now is. And it may be that the Throne of the last Judgment shall be near about the valley of *Jehoshaphat*, which shall be in the World to come.

3 Inform.

Eightly, I affirm, That the Word of God teacheth us something also touching the Execution of the last Judgment. As,

1. That the Execution of it shall immediately follow the Sentence of it: For no sooner shall that Sentence be given, but forthwith *the righteous shall go into life eternal, and the wicked shall go away into everlasting punishment, Mat. 25. 46.*

2. That the Execution of it shall be full and compleat in all things, according to the Sentence: For nothing shall be found in the Sentence, which shall be found wanting in the Execution; but in all things according to the Sentence shall the Execution be: they that shall be blessed in the Sentence, shall be blessed in the Execution: and they that shall be cursed in the Sentence, shall be cursed in the Execution: and so Christ shall render unto every man according to his works, *Rev. 22. To them, who by patient continuance in well doing, seek for glory, and honor, and immortality, eternal life: But unto them that are contentious, and obey not the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, Rom. 2. 7, 8, 9.*

3. That

3. That the Execution of it shall continue for ever: For it is granted, that the felicity of the godly, and the misery of the wicked, shall have no end in the World to come: And if so, then it will follow, that the Execution of this last Judgment shall have no end; but shall continue for ever, both in multiplying of joys upon the godly, and in multiplying of sorrows upon the wicked. And what else can befall them both, after the Sentence of this Judgment, but the Execution thereof? Wherefore if we take the day of Judgment for the day of Sentence, we cannot say with Mr. Hyde, and say truly, *This is shall continue a thousand years.* But if we take the day of Judgment for the day of Execution, we may say, and say truly, *That it shall continue for ever.*

On the 3
Apocalyps.

Now as the Scripture doth thus inform our judgments concerning the last Judgment; so doth it also apply the same Doctrine for the reformation of our lives.

Use.

Partly by way of *Dehortation*: And so this Doctrine of the last Judgment should dehort us in general from the practice of all sin, because every sin, unrepented of, and unpardoned, shall be brought to judgment, and receive a just recompence of reward. *Eccles. 12. 14.*

And in particular, it should dehort us,

1. From *Atheism* in all degrees; because they that shall be found in the guilt of this sin, without a pardon for it, at the day of Judgment, shall suffer for it, according to the full desert of their sin: And God shall then say unto such an *Atheist*, *Thou thoughtest that I was altogether such an one as thy self, but I will reprove thee, and set those things*

things in order before thine eyes, Psalm 30.21.

2. From sinful ignorance in all kinds; because they that shall be found in the guilt of this evil, without a pardon for it, at the day of Iudgement, shall suffer for it; as it is written, *He that knoweth not his Masters Will, shall be beaten with stripes, Luke 12.*

48. And Christ at his second Coming shall take vengeance on such as know not God, 2 Thess. 1.8.

3. From sinful unbelief in all kinds; because such as shall be found in the guilt of this evil, without a pardon for it, at the day of Iudgement, shall be condemned for it, and shall suffer according to their demerit; as it is written, *He that believeth not, shall be damned, Mar. 16. 16. And the unbelievers shall have their portion in the lake which burneth with fire and brimstone, Rev. 21.8.*

4. From sinful impenitency in every kinde; because such as shall be found in the guilt of this evil, without a pardon for it at that day, shall perish for it everlastingly, according to that of our Saviour, *Except ye repent, ye shall all perish, Luke 13. 1, 2.*

5. From sinful disobedience in every kinde; because such as shall be found in the guilt of this evil, without a pardon for it at that day, shall be punished with everlasting destruction from the presence of God, and the glory of his power, 2 Thess. 1.9.

6. From sinful envy, and grudging at the good of others; because such as shall be found in the guilt of this evil, without a pardon for it at that day, shall be severely judged and condemned for it; according to that of Saint James, *Grudge not one against another, brethren, lest ye be condemned; behold the Iudg standeth before the door: Jam. 5.9.*

7. From rash and peremptory judging one of another;

other; because such as shall be found in the guilt of this evil, without a pardon for it at that day, shall be condemned for it; according to that of Saint James, *My brethren, be not many Masters, knowing that ye shall receive the greater condemnation: Jam. 3. 1.*

8. From sinful swearing in every kind, because such as shall be found in the guilt of this evil, without a pardon for it, at that day, shall be condemned for it; according to that of S. James, *But above all things, my brethren, swear not, neither by Heaven, nor by the Earth, nor by any other Oath; but let your Yea, be Yea, and your Nay, Nay; lest ye fall into condemnation, Jam. 5. 12.*

9. From sinful security; because such as shall be found in the guilt of this evil, without a pardon for it, at that day, shall be greatly terrified in their consciences, in so much, that they shall *hide themselves in the Dens and Rocks of the Mountains; and shall say unto the Mountains and Rocks, Fall on us, and hide us from the face of him that sitteth on the Throne, and from the Wrath of the Lamb: for the great Day of his Wrath is come, and who shall be able to stand? Rev. 6. 16, 17.*

10. From unmercifulness; because such as shall be found in the guilt of this evil, without a pardon for it, at that day, shall be severely punished for it; according as it is written, *There shall be Judgment mercilefs to them that shew no mercy, Jam. 2. 13.*

11. From Adultery and Whoredom; because such as shall be found in the guilt of this evil, without a pardon for it, at that day, shall be judged for it; as it is said, *But Whoremongers and Adulterers God will judge, Heb. 13. 3.*

12. From all Errors in opinion, especially such as relate to this Subject: As, 1. That this Judgment is yet far off. 2. That the day of Sentence shall continue a thousand years. 3. That the place of this Judgment shall be in this present world, &c. Now such and all other Errors should be abandoned; because such as shall be found guilty of them, without a pardon, at this great Day, shall be condemned for them, as *S. Peter* saith of erroneous persons, *Their Judgment lingereth not, their Damnation slumbereth not,* 2 Pet. 2. 3.

Partly also this Doctrine of the last Judgment is applied in Scripture by way of Exhortation:

And so it should exhort us in general to the practise of all known duties, seeing we know, *that whatsoever good thing any man doth, the same shall be receive of God, at the day of Judgment, whether he be bond or free,* Ephes. 6. 8.

More particularly, it should exhort us;

1. To beleeve in the Lord Jesus Christ effectually, so as to rely upon him, for Pardon, Peace, Sanctification and Salvation; and not to content our selves, as many do, with a bare profession of faith, or with an historical faith, or with a temporary faith, or with a false faith, saying, they beleeve that all shall be saved &c. seeing we know that a dead faith cannot save any; but it shall be well for such Beleevers as have a lively faith at the day of Judgment; as it is written, *He that beleeveth shall be saved,* Mark 16. 16. *Christ shall come to be admired of those that beleeve,* 2 Thes. 1. 10. *And whosoever beleeveth in him shall not perish, but have everlasting life,* Joh. 3. 16. Joh. 11.

2. To repent of our sins dayly, by way of confession,

feſſion, contrition and prayer, ſeeing we know it ſhall go well with ſuch penitent ſinners at the day of Judgment, *When the times of reſreſhing ſhall come from the preſence of God, Acts 3. 19.*

3. To be doers of Gods Word, and not hearers only; deceiving our own Souls, ſeeing we know it ſhall be well with the doers of Gods Word at the day of Judgment; as it is written, *Not every one that ſaith, Lord, Lord, ſhall enter into the Kingdom of Heaven; but he that doth the will of God which is in Heaven, Mat. 7.* And it ſhall be then ſaid unto every doer of Gods Will, *Well done good and faithful Servant, thou haſt been faithful in little, I will make thee Ruler over much, enter into thy Maſters Joy.*

4. To be merciful unto ſuch as are in miſery, ſeeing we know that *Mercy rejoiceth againſt Judgment, yea againſt the laſt Judgment, Jam. 2. 13.*

5. To be circumſpect in our ways; according to that of Saint James, *So ſpeak, and ſo do, as they that ſhall be judged by the Law of Liberty, Jam. 2. 12.*

6. To fear the laſt Judgment, not with a diſtruſtful fear, but with an awful and reverential fear, ſo as to be admoniſhed thereby to eſchew the evil forbidden, and to do the good required; as David feared the temporal Judgments of God, *Pſalm 119. 120.*

7. To make our Calling and Election ſure, ſeeing we know that it ſhall be well with Gods Chosen at the day of Judgment, *Rom. 8. 33.*

S E C T. VIII.

*Touching the Personal-Humane Kingdom of Christ
in the World to come.*

THough the Kingdom of Christ be Monarchical, and so but one Kingdom in a large sence, there being no other Christ superior or equal to him in it; yet there be different estates of his Kingdom, and every estate of it is called a Kingdom in Scripture; and so we have warrant from the Word of God to distinguish of the Kingdom of Christ, and to say, there is a three-fold Kingdom of his, viz.

1. *His Essential Kingdom.*
2. *His Personal-Divine Kingdom.*
3. *His Personal-Humane Kingdom.*

1. The Essential Kingdom of Christ is that Kingdom which belongs to him as he is God equal with the Father and the Holy Ghost; for whatsoever is common to the three persons in the Trinity is essential to each of them, as the Godhead is common to all, and essential to each of them; Omniscieny is common to all, and essential to each of them; Omnipotency is common to all, and essential to each of them: So there is a Kingdom common to all of them, which therefore may be called, the essential Kingdom of Christ, as he is God equal with the Father and the Holy Ghost; which Kingdom of his is called by some, His Natural Kingdom; by others, His Native or Providential Kingdom; by me, His Essential Kingdom: And this Kingdom of his hath for its Object both this world and the World to come: It is every where, in Heaven, in Earth, and under the Earth; it extends to all creatures, together with

with their actions, and all accidents incidental unto them; as it is said, *God hath established his Throne in Heaven, and his Kingdom ruleth over all*, Psal. 103. 19. *O Lord our Lord, how excellent is thy Name in all the Earth!* Psal. 8. 1. *God ruleth in the kingdoms of men*, Dan. 4. 17, 25. And the Wisdom of God saith, *By me Kings reign, and Princes decree Justice: By me Princes rule, and Nobles, even all the Judges of the Earth*, Prov. 8. 15, 16.

2. The Personal-Divine Kingdom of Christ is that Kingdom which belongs unto him, as he is God and man in one Person, and wherein he now reigns in his Divine Nature: For it is commonly acknowledged by Divines, That Christ now reigneth over his Militant Church in his Divine Nature, and hath so reigned from the beginning hitherto, and shall so reign unto the end of the world in a spiritual way, and that both inwardly by his Word and Spirit, and outwardly, by the Discipline and Government which he hath appointed in his Church: And they say, The Person which thus reigns is God and man, yet the Nature wherein he reigns is not the Humane, but the Divine Nature; and therefore I call it his Personal-Divine Kingdom. Of this Kingdom of his it is said, *The Kingdom of God is at hand*, Mar. 1. 15. *The Kingdom of God cometh not with observation: The Kingdom of God is within you*, Luk. 17. 20, 21. *The Kingdom of God is not meat and drink, but Righteousness, and Peace, and Joy in the Holy Ghost*, Rom. 14. 17. And I acknowledg, that this Kingdom of his may fitly be called his Spiritual Kingdom, because his Government in it is altogether Spiritual: It may fitly be called his Donative Kingdom, because he received it by donation and gift from his

Father, *Joh. 17. 2.* It may fitly be called his Mediatorry Kingdom, because it belongs unto him as he is a Mediator between God and man: And it may fitly be called his Oeconomical Kingdom, because it extends properly to his Family, the visible Church: Neither do I think, that this Personal Kingdom of Christ, considered as meerly Divine, shall extend to the Church Triumphant.

3. The Personal-Humane Kingdom of Christ is that Kingdom which belongs unto him, as he is the Son of man, and the Son of *David*, and wherein he shall reign in his Humane Nature, bodily and visibly. And though I grant, That this Kingdom of his shall be a second estate of his Personal, Donative, Mediatorry, Oeconomical Kingdom: yet for distinction sake I call it his Personal-Humane Kingdom, because only in this estate of his Kingdom shall he reign after a bodily and humane manner.

Now this is the Kingdom of which I am here to speak, and I shall speak of it, partly by way of Doctrine, and partly by way of Use and Application.

By way of Doctrine, I shall lay down several principles or grounds needful to be known concerning this Kingdom of Christ: As,

1 Ground.

First, I affirm, *That Christ shall one day have a Personal-Humane Kingdom, wherein he shall reign bodily in his Humane Nature: as we may well conceive;*

1. Because he shall one day have a Kingdom, wherein he shall judg the quick and the dead, *2 Tim. 4. 1.* But he shall never judg the quick and the dead in his present Personal-Spiritual Kingdom: Therefore he shall one day have a Personal-Humane Kingdom, wherein he shall do this.

2. Be-

2. Because he shall one day have a Kingdom, wherein some shall sit at his right hand, and others at his left hand, as is acknowledged, *Mat. 20. 21, 23.* But none shall sit on his right hand, and on his left, in his present Personal-Spiritual Divine Kingdom: Therefore he shall one day have a Personal-Humane Kingdom, wherein some shall sit on his right hand, and some on his left.

3. Because he shall one day have a Kingdom, wherein some shall eat and drink at his table, after a new manner, yet unknown; as it is acknowledged, *Luk. 22. 30. Ye shall eat and drink at my tabl, in my Kingdom:* But none shall eat and drink at his table after a new manner and way, yet unknown, in his present Personal-Spiritual Kingdom: Therefore he shall one day have a Personal-Humane Kingdom, wherein this shall be done.

4. Because Christ was long since anointed to be a Prophet, a Priest, and a King, not only in his Divine but also in his Humane Nature: And we know, that in the days of his flesh he executed his Prophetical and Priestly Offices, not only in his Divine, but also in his Humane Nature, though he did not then so execute his Kingly Office: Therefore doubtless he shall one day execute his Kingly Office also in his Humane Nature, and so he shall one day have a Personal-Humane Kingdom.

This ground should firmly be held against such as think that Christ shall never have a Personal Humane Kingdom, but say, That the Personal Kingdom of Christ is, and ever shall be, only a Spiritual Kingdom. And though I do not read much, yet I have read two or three Books printed of late years, which speak much of the Personal Reign or Kingdom of Christ:

but what they speak, they refer only to his Spiritual Kingdom, and nothing at all to his Personal-Humane Kingdom. Now all that I shall say of these Writers is this; I will not dishonour them so much as to name them in my margin; neither do I think that they have as yet seriously considered of such Reasons as are here alledged, and might be farther alledged, for the Personal-Humane Kingdom of Christ: but if at any time they shall seriously consider of them, I perswade my self they will be of another mind.

2 Ground.

Secondly, I affirm, *That Christs Personal-Humane Kingdom shall never be found to be of, in, or belonging to this present world.* And so much I gather from those words of our Saviour, *My Kingdom is not of this world, if my Kingdom were of this world, then would my servants fight, that I should not be delivered unto the Jews, but now is my Kingdom not from hence,* Joh. 18.36. where our Saviour speaks not of his Essential Kingdom, nor of his present Personal-Divine Kingdom, because both these belong to this present world, as well as to any other: But he speaks of his Personal-Humane Kingdom, which belongs not to this world in any respect: For they that have humane Kingdoms in this world have some to fight for them against their enemies; but Christ, while he was in this world, had no servants to fight for him against the Jews: Therefore his Personal-Humane Kingdom belongs not to this present world. Again, we know, that while Christ lived in this world he had no Humane Kingdom of it, but he still appeared in the form and condition of a Servant, not in the form and condition of a humane King, *Phil. 2.* Therefore we may well think, that he shall never be

a humane King, nor have a humane Kingdom in this world. Moreover, we know, that Christ shall not come again in his Humane Nature before this present world shall be dissolved, and an other world shall be created in stead hereof: And if Christ shall not come again in his Humane Nature till then, it is manifest, *That his Personal-Humane Kingdom shall never be found to be of, in, or belonging to this present World.*

This ground also should be firmly held against such as think, that Christ shall have a Personal-Humane Kingdom in this world; which is the opinion of many Millenaries in these days: For though some of this sort are come on to this Error, to think that Christs Personal Kingdom shall be only a Spiritual Kingdom; yet the most part of this sort think that Christ shall have a Personal-Humane Kingdom in this world, either for a thousand years, or at least for a certain time. And they which are of this opinion are forced to hold some other erroneous opinions; as, 1. That Christ shall come again in his Humane Nature a thousand years before the end of this world. 2. That he shall convert all Nations, both *Jews and Gentiles*, that he may raign over them at his Coming. 3. That he shall raise the dead Saints a thousand years before the rest of the dead, that they may raign with him. Thus one Error conceived, genders many. But our Saviour himself hath sufficiently confuted these Opinionists in one saying, when speaking of his Humane Kingdom, he saith, *My Kingdom is not of this World*: How then can they prove, that Christ shall have a Humane Kingdom in this world? And if they would but consider farther what hath been said for the clearing
of

of this second ground, it may be that they might be
be the better convinced of their Error.

3 Ground.

Thirdly, I affirm, *That this Personal-Humane Kingdom of his shall be very visible and apparent unto men in the World to come.* For,

1. Seeing there is such a Kingdom belonging to him, it must needs be apparent to men, either in this world, or in the World to come: but it shall not be apparent to men in this world, *Joh. 18. 36.* Therefore it shall be apparent unto them in the World to come.

2. We find, that the World to come shall be put in subjection not to the Angels, but to Christ, as the Son of man, *Heb. 2. 5, 6.* And if so, then doubtless his Humane Kingdom shall be very visible and apparent unto men in the World to come.

3. Our Saviour saith, *Hereafter ye shall see Heaven open, and the Angels of God ascending and descending upon the Son of man, Ioh. 1. 51.* Hereafter we shall see this: and where shall we see it? not in the highest Heaven which now is, there is no such thing to be seen; not in this present world, here is no such thing to be seen: but in the World to come we shall see this Kingly Honour given to Christ; and so his Personal-Humane Kingdom shall be very apparent to men in the World to come.

4. It is plainly said, *That every eye shall see Christ, in his Humane Nature, sitting upon the Throne of his Glory, Rev. 1. 7. Mat. 25. 31.* And some shall say unto the Mountains and Rocks, *Fall on us, and hide us from the face of him that sitteth upon the Throne, Rev. 6. 16.* And where shall this be, but in the World to come? Wherefore from these premises I infer, *That the Personal-Humane*

King-

Kingdom of Christ shall be very visible and apparent unto men in the World to come.

And this Ground should be firmly held against such as think that Christ shall have no Personal-Humane Kingdom in the World to come, because it's said, That at or upon the end of this world he shall deliver up the Kingdom to God even the Father, 1 Cor. 15. 24. But as I have intimated before upon an other occasion, so now I say more fully, That Christ shall never deliver up his own Kingdom to God even the Father, either his own Essential Kingdom, or his own Personal Kingdom: For if he should deliver and resign his own Essential Kingdom, then he should cease to be an Essential King, which would be absurd to acknowledge: And if he shall resign his Personal, Divine, or Humane Kingdom to God even the Father, then he shall cease to be a Personal King, or else the Personal Kingdom of Christ shall become the Personal Kingdom of the Father; both which would be also absurd to affirm: Therefore the true meaning of this place is, That when Christ shall come again from the third Heaven (his Fathers Personal Kingdom) in his Humane Nature, he shall then resign and deliver up this Kingdom, viz. his Fathers Personal Kingdom (not his own Personal Kingdom) to God even the Father, that his Father may be all in all in it, as he was before Christ came thither in his Humane Nature. And so this place, rightly understood, makes nothing at all against this third Ground.

Fourthly, I affirm, *That this Personal-Humane Kingdom of his, belonging to the World to come, is much spoken of in the Scriptures, both in the Old and New Testaments.*

It

It is much spoken of in the Old Testament; for therein the Father hath said unto Christ, *I shall give thee the Heathen for thine inheritance, and the uttermost parts of the Earth for thy possession: Thou shalt break them with a rod of iron, thou shalt dash them in peeces like a Potters vessel*, Psal. 2. 8, 9. And where shall this promise be fully made good unto him? not in this world, but in the World to come, and in his Humane Kingdom.

Therein it is said concerning Christ, *That he shall reign over the Nations, and shall judg the Earth*, 1 Chron. 16. 31, 33. And where shall this promise be fully made good unto him? not in this world, but in the World to come, and in his Humane Kingdom, 2 Tim. 4. 1.

Therein it is said concerning him, *That he shall have Dominion over the Works of Gods hands, and all things shall be put under his feet; all Sheep and Oxen; yea, and the beasts of the field, the fowl of the ayr, and the fish of the sea, and whatsoever passeth through the paths of the seas*, Psal. 8. 6, 7, 8. And where shall we see all this fully performed unto him? not in this world, Heb. 2. 8. but in the World to come, and in his Humane Kingdom.

Therein we find him described as a Humane King, Psal. 45. throughout, Psal. 72. and in many other places. But where shall he appear as a humane King? not in this world, but in the World to come, where he shall have such a Kingdom.

Therein it is said concerning him, *That of the increase of his Government there shall be no end, upon the Throne of David, and upon his Kingdom, to order it, and to establish it with Judgment and Justice*, Isai. 9. 7. And where shall this promise be fully made

made good unto him? not in this world, but in the World to come, and in his Humane Kingdom.

Therein it is said concerning him, *That a King shall reign and prosper, and shall execute Judgment and Justice in the Earth: In whose days Judah shall be saved, and Israel shall dwell safely,* Jer. 23.

3, 6. And where shall this be fully made good unto him? not in this world, but in the World to come.

Therein it is said concerning him, *David my Servant shall be King over them, and they shall all have one Shepherd, they shall also walk in my Judgments, and observe my Statutes, and do them: And David shall be their Prince for ever,* Ezek.

37. 24, 25. And where shall this be fully made good unto him? not in this world, but in the World to come, and in his Humane Kingdom.

Lastly, Therein it is said concerning him, *That there was given him Dominion, and Glory, and a Kingdom, that all People, Nations and Languages should serve him,* Dan. 7. 14. And where shall this be fully made good unto him? not in this world, but in the World to come, and in his Humane Kingdom.

It is also much spoken of in the New Testament: For herein we find, *That the Lord God shall give unto Christ the Throne of his Father David,* Luk. 1. 32. And where shall he fully receive this gift? not in this world, but in the World to come, for the Throne of David was not a Type of Christs Spiritual Kingdom, but of his Humane Kingdom in the World to come.

Herein also we find, *That some shall sit at his right hand, and some at his left in his Kingdom,*
Mat.

Mat. 20. 21. 23. And where shall this be fully verified of him? not in this world, but in the World to come, and in his Humane Kingdom.

And when the penitent chief said, *Lord, remember me when thou comest into thy Kingdom,* Luk. 23. 42. I do not think that he speak of Christ coming into his Spiritual Kingdom, which was both then and before in Being; but that he speaks of his coming into his Humane Kingdom of Glory: And the better to assure him that his request was granted, our Saviour replied, *To day shalt thou be with me in Paradise,* Luk. 23. 43. viz. in respect of thy Soul: And doubtless all that are or shall be with him in Paradise, in respect of their Souls, shall be remembered of him when he shall come into his Personal-Humane Kingdom.

And lastly, Whereas upon the founding of the seventh Trumpet, this saying shall be echoed forth, *The Kingdoms of this world are become the Kingdoms of the Lord, and of his Christ,* &c. Rev. 11. 15. I do not think that this saying shall ever be fulfilled at the utmost in this world, but in the World to come: And doubtless after the Kingdoms of this world shall be dissolved, and broken in peeces, as they shall be with the dissolution of this present world, then immediately shall they be resolved into the Kingdoms of our Lord, and of his Christ, and shall be brought wholly in subjection to him, and not before. Wherefore I infer, *That the Personal-Humane Kingdom of Christ is much spoken in the Scriptures, both of the Old and New Testament:* And consequently we should not doubt, whether or not he shall have such a Kingdom.

Fifthly,

Fifthly, I affirm, *That this Personal Humane Ground Kingdom of his, in the World to come, shall be of large extent.*

For, 1. It shall extend to all Nations that shall be in the World to come: As it is written of Christ, *All Kings shall bow before him, all Nations shall serve him, Psal. 72. 11. All Nations, and Languages, and People, shall serve him, Dan 7. 14.* which shall never be fully accomplished in this world; as we may well think, because at his second Coming he shall find the Nations which are in the four quarters of the earth, *Gog and Magog, gathered together to battel against him and against his Saints, the number of whom shall be as the sand of the Sea, Rev. 20. 8, 9.* Therefore it is in the World to Come that all Nations shall serve him.

2. It shall extend to all Countries that shall be in the World to come; as it is written, *His Dominion shall be from Sea to Sea, and from the River unto the ends of the Earth, Psal. 72. 8.*

3. It shall extend to all other creatures beside men and Angels, that shall be in the World to come, *Psal. 8. 6, 7, 8.* whereas in this world we know, the spiritual Kingdom of Christ doth extend to no such creatures, but only unto the visible Church, and some say, only unto the Saints on this earth.

4. It shall extend both to his friends and foes, which shall be in the World to come: For Christ shall reign and rule over his Friends, the Saints, in this Humane Kingdom of his; and for this cause he is called *the King of Saints, Rev. 15. 3.* And though the Saints shall reign with him in this Kingdom, yet their reign shall be subordinate to his

his, and they shall be his Subjects, yet Kings over others. And he shall also reign and rule over his Enemies in this Kingdom of his; for which cause it is said, *Through the greatness of thy Power shall thine Enemies submit themselves unto thee*, Psal. 66. 3. *They that dwell in the Wilderness shall bow before him, and his Enemies shall lick the dust*, Psal. 72. 9.

5. Yea, it shall extend unto the whole World to come, seeing it shall be put in subjection to him, *Heb. 2. 5*. And so this Kingdom of his shall be of large extent.

¶ *Ground.* Sixthly, I affirm, *That this Personal-Humane Kingdom of his shall be a flourishing Kingdom*: As,

1. In respect of Prosperity; because Christ shall reign prosperously in it, without any disaster or ill success at all; as it is written of him, *In thy Majesty ride prosperously, because of Truth and Meekness, and Righteousness*, Psal. 45. 4. *A King shall reign and prosper*, Jer. 23. 5.

2. In respect of Honour and Glory; because he shall reign honorably in it, without any the least open affront or disrespect; as it is written of him, *Gird thy Sword upon thy thigh, O Most Mighty, with thy Glory and thy Majesty*, Psal. 45. 3. *Honor and Majesty are before him*, Psal. 96. 6.

3. In respect of Righteousness; because he shall reign and judge righteously in it; as it is said of him, *He shall execute Judgment and Justice*, Jer. 23. 5. *He shall judge the People with Righteousness*, Psal. 72. 3. *A Scepter of Righteousness is the Scepter of thy Kingdom*, Heb. 1. 8.

4. In respect of Peace; because he shall reign
peace-

peaceably in it, without any open resistance, or opposition: Yea, in this Kingdom of his shall be abundance of peace; and the mountains shall bring peace unto his people. Psal. 72. 3, 7.

5. In respect of plenty; because in this Kingdom of his both Christ and his Saints shall live in a plentiful condition, without the want of any thing. And he that overcometh, shall inherit all things, Revel. 21. 7. And thus this Kingdom of his shall be a flourishing Kingdom.

Seventhly, I affirm, That this Personal-Humane, Ground Kingdom of his shall be an everlasting Kingdom: For thus it is written of him, and of this his Kingdom; His name shall endure for ever, Psal. 72. 17. Of the increase of His Government there shall be no end, Isai. 9. 7. His Kingdom shall never be destroyed, but shall stand for ever, Dan. 2. 44. His Dominion is an everlasting Dominion, which shall not pass away; and his Kingdom that which shall not be destroyed, Dan. 7. 14. He shall reign over the house of Jacob for ever, and of His Kingdom there shall be no end, Luk. 1. 33. David shall be their Prince for ever, Ezek. 37. 25. Thy Throne, O God, is for ever & ever, Heb. 1. 8. Yea, this Kingdom of his is called by Saint Peter, the everlasting Kingdom of our Lord and Saviour Jesus Christ: 2 Pet. III. 1.

Wherefore we should not vainly imagine, with some Writers, That this Personal-Humane Divine Kingdom of Christ shall one day have an end, or that it shall continue but onely for a long time; because, as they say, some things are said in Scripture to continue for ever, which were to continue but onely for a long time: But we should understand, that these phrases, for ever, for ever and ever, are taken two

ways in Scripture: Sometimes Tropically, and not properly; and then indeed they are referred to such things as were to continue but only for a long time; as may be seen, *Exod. 12. 14, 14. & 21. 6. Numb. 15. 15.* Sometimes also the same phrases are taken properly, and not Tropically; and then they are still referred to such things as have no end at all. Yea, thus these phrases, *for ever, for ever and ever,* are taken in the former passages, concerning the Personal Humane Kingdom of Christ; and so the meaning of them is, *That this Kingdom of his shall have no end at all.* And it is plainly said in some of those passages once and again, *That this Kingdom of his shall have no end, Isai. 9. 7. Luk. 1. 33.* By which latter phrase we must expound the two former, that we may not consent to the blasphemy of those who say, *That the Personal Kingdom of Christ, whether Divine, or Humane, shall continue but onely for a time.*

Use.

Thus much of this Kingdom of Christ, by way of Doctrine, in seven Grounds or Propositions. I shall also speak something by way of Application, according to my promise. And,

First, This Doctrine should admonish all to beware, lest we entertain any erroneous Opinions in our mindes, in reference to this Kingdom of his. And far be it from us to think:

1. *That Christ's personal Kingdom shall be onely a spiritual Kingdom.*
2. *That Christ shall have a personal humane Kingdom in this world.*
3. *That he shall have no personal humane Kingdom in the World to come.*
4. *That his personal humane Kingdom shall have an end.*

For

For all these Opinions are contrary to the former Grounds, and to the Truth it self: Therefore beware of them.

Secondly, This Doctrine should humble all such as are enemies to Christs spiritual personal Kingdom in this world, and will not submit unto it, nor suffer him to reign over them by his Word and Spirit. Surely such persons, without repentance, and without a pardon, shall suffer for it, when Christ shall come into his personal humane Kingdom. And so much we may gather from the Prophets commination in *Psal. 2.* For there he tells us of some that did rage, and imagine a vain thing, and band themselves together, not onely against the Lord, and against his Christ; but also against the Laws of his spiritual Kingdom, saying, *Let us break their bands in sunder, and cast away their cords from us:* *Verf. 1, 2, 3.* And shews withall, how Christ shall deal with such (unless they repent) in his personal humane Kingdom; viz. *how he shall break them with a rod of iron, and dash them in peeces like a Potters vessel,* *Verf. 9.* Yea, our Saviour himself sheweth us how he will punish men in his personal humane Kingdom, if they will not submit unto him in his personal spiritual Kingdom, when he saith, *But those mine Enemies, which would not that I should reign over them, bring hisher, and slay them before me,* *Luk. 19. 27.* Be humbled therefore for this offence, which is a great offence.

Thirdly, This Doctrine should exhort and perswade all that are called Christians unto sundry duties. As,

1. To talk and confer much about this Kingdom of Christ, that so they may rightly understand the

doctrine, nature, and state hereof; for it is said of Gods Saints, *That they shall speak of the glory of his Kingdom, and talk of his power; to make known to the sons of men his mighty acts, and the glorious majesty of his Kingdom: Psal. 145. 11, 12.* And we should be like unto such, in doing the like.

2. To honor Christ as our everlasting King: For God would have all men to honour the Son, as they honor the Father: And seeing he is and shall be our King for ever, we can do no less then honor him; and we should honor him so, as,

1. To harken to the Doctrine of his Kingdom: *Harken O Daughter, and consider, and incline thine ear: Psal. 45. 10.*

2. To prefer him in our esteem before all the sons of men: as the Prophet saith to the Church, in reference to this Kingdom of his; *Forget also thine own people, and thy fathers house; so shall the King greatly desire thy beauty: Psal. 45. 10, 11.*

3. To repent of our sins and offences: For the Prophet, having spoken of his Kingdom, doth thereupon exhort to repentance, saying, *Be wise now therefore, O ye Kings; be learned, ye that are Judges of the Earth: Psal. 2. 10.* As if he had said, *Be wise to eschew evil, and be learned to do good:* In which two things consisteth the practice of true repentance.

4. To worship him with Fear: As it is said, in relation to Christ; *He is thy Lord God, worship thou him, Psal. 45. 11. Serve the Lord with fear, and rejoyce with trembling, Psal. 2. 11. Who shall not fear thee O Lord? Rev. 15. 4.*

5. To submit to his Government in this life: And
this

this is, in the Prophets phrase, *To kiss the Son, lest he be angry, and we perish: Psal. 2. 12.*

6. To beleve and trust in him for all good things promised: And upon this occasion the Prophet saith, *Blessed are all they that trust in him: Psal. 2. 12.*

7. To be diligent in our general and particular Callings, that we may become profitable servants in them: For when Christ shall come into this Kingdom of his, he shall plentifully reward his diligent and profitable servants, and shall say unto one, *Be thou Ruler over ten Cities;* and to another, *Be thou Ruler over five Cities: Luk. 19. 17, 19.*

8. To be patient in our Tribulations, especially in such as we shall suffer for Christs sake: *For if we suffer with him, we shall also reign with him in his Kingdom: 2 Tim. 2. 12.*

9. To make our Calling and Election sure unto our selves: *For so an enterance shall be ministred unto you abundantly, into the everlasting Kingdom of our Lord and Saviour Jesus Christ: 2 Pet. 1. 10, 11.*

Lastly, All good Christians should rejoyce, and be glad, when they hear and read of this Kingdom of Christ: Yea, we should never think that we have well meditated and throughly considered of this subject, until the meditation thereof shall rejoyce our spirirs. And for this end and purpose we shall finde in many places of Scripture, where this Kingdom is spoken of, that we are called upon to rejoyce: As, *Rejoyce with trembling, Psal. 2. 11. Let the Heavens rejoyce, and let the Earth be glad: Let the field be joyful before the Lord; for he cometh, for he cometh to judg the world in righte-*

teousness: Psal. 96. 11, 12, 13. Let Israel rejoyce in him that made him; Let the children of Zion be joyfull in their King, let them praise his name in the dance, let them sing praises unto him with the Timbrel and Harp: Psa. 149. 2, 3. The Lord God omnipotent reigneth, let us rejoyce and be glad, and give honor to him: for the marriage of the Lamb is come, and his wife hath made her self ready: Rev. 19. 6, 7.

SECT. IX.

Touching the different condition of good and evil Angels in the World to come.

HAVING spoken of the Kingdom of Christ in the World to come; I shall here, in the next place, say somewhat of the different condition of good and evil Angels in the World to come. Yet I desire not to say much of this subject: I had rather leave it to others, who have better learn'd the art of amplification. And some can better lay a foundation, then build thereupon, as others can better build, then lay the foundation. Onely I shall expresse briefly what I have warrant from the Word of God to beleieve concerning the condition of both sorts of Angels. As,

Concerning good Angels, I beleieve,

1. That they shall all attend upon Christ at his Coming from Heaven into the World to come: For it is said plainly, *The Son of man shall come in his glory, and all the holy Angels with him: Matt. 25. 30.* And again, *The Lord Jesus shall be revealed from*

from Heaven with his mighty Angels: 2 Thess. 1. vers. 7.

2. That they shall be serviceable to Christ about the last Judgment: For it is said, *That he shall send his Angels, that is, his good Angels, with a great sound of a trumpet, and they shall gather together his Elect from the four winds, from one end of Heaven to the other: Matt. 24. 31. And that his Angels, viz. his good Angels, shall come forth, and sever the Wicked from among the just, and shall cast them into a furnace of fire, &c. Matth. 13. 49, 50.*

3. That they shall have a constant intercourse, or passage, between the third Heaven and the World to come, as royal Messengers or Embassadors from the Father to the Son of man, and from the Son of man to the Father; or from the personal Kingdom of the Father to the personal Kingdom of the Son; and from the personal humane Kingdom of the Son unto the personal Kingdom of the Father: And so much I learn from those words of our Saviour himself; *Hereafter ye shall see Heaven open, and the Angels of God, viz. his good Angels, ascending and descending upon the Son of man: John 1. vers. 51.*

4. That as they are now blessed, so shall they be for ever blessed in the World to come: And by so much the more shall they be blessed in the World to come, by how much their Ministry and Service shall be more visible to the Saints, and better understood of them in the World to come, then now it is.

Which condition of the good Angels may inform us: First, That the Humane Nature in Christ shall

Use.

in dignity far excel the good Angels in the World to come : For we are sure that these Angels shall serve Christ, and administer unto him ; but we are not sure that Christ shall serve them in the World to come. And we know that Christ is now for the present above these Angels, in his Humane Nature, at his Fathers right hand ; and that he took not upon him the nature of Angels, but the seed of *Abraham*, and the nature of Mankind : and therefore he shall still be above the Angels in his Humane Nature. And albeit, during the time of his Humiliation, he was made a little lower then the Angels, that he might suffer in the flesh : Yet now he is exalted above them, and shall be crowned with glory and dignity above them, in the World to come, for ever.

Again, This condition of the good Angels in the World to come, may inform us ; That the adopted Children of God have great cause to be thankful for the perseverance of these Angels in the state of grace, for that God hath kept them hitherto in their holy station, that so they might be helpful to us by their Ministry, both in this world, and in the World to come. And though our fleshly nature be not sensible of the Ministry of these Angels, yet we should believe, according to the Scriptures, That God doth make their Ministry beneficial to his adopted ones in this life divers ways.

Sometimes for Instruction : as he sent a good Angel to instruct the Shepherds concerning the birth of Christ, *Luk. 2*. Another to instruct the women concerning his Resurrection : Another to instruct his Disciples touching his Ascension, *Act. 1. 11*.

Sometimes for Direction : as he sent a good Angel

gel to direct *Lot* what course to take for his own and his families safety.

Sometimes for Protection: as it is written, *The Angel of the Lord encampeth about them that fear him.*

Sometimes for Deliverance: as he sent a good Angel to deliver *Peter* out of prison, *Act. 12.*

Sometimes for Consolation: as when the Devil had ended his temptation against *Christ*, he sent good Angels to administer comfort unto him: *Mat. 4.*

Now if we consider what excellent Creatures these good Angels are, and how glorious they shall be in the World to come, we shall finde it a great mercy of God, that he hath made them *ministring spirits, and hath sent them to minister for the good of those, who are heirs of Salvation, Hebr. 1. 14.* And consequently, that the adopted ones have great cause to be thankful for their Perseverance.

Concerning evil Angels, I believe,

1. That they shall be subject, not onely unto *Christ* himself, but also unto the Saints, in the World to come: And to assure us hereof, it is said, *That the Saints shall judg the Angels, that is, the evil Angels, 1 Cor. 6. 3. And that the God of peace shall bruise Satan under their feet shortly, Rom. 16. 20.* And so much God said unto Satan in the beginning, shortly after his Fall; *I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel: Gen. 3. 15.*

2. That they shall be everlastingly punished in the World to come: and to assure us hereof, it is said,
That

That everlasting fire is prepared for the Devil and his Angels: Mat. 25. 41.

3. That this everlasting punishment of theirs shall be full of torment, as they themselves well know; and therefore they cryed unto Christ, saying, *What have we to do with thee, Jesus thou Son of God? Art thou come hither to torment us before the time? Mat. 8. 29.* And again, *I beseech thee torment me not, Luk. 8. 28.*

4. That this everlasting punishment of theirs shall be full of darknes: For if now they be punished with everlasting chains under Darknes, Jude 6. much more shall this punishment be upon them in the World to come. And if Reprobate men shall be cast into outer darknes for their sins, Mat. 22. 13. how shall Reprobate Angels escape this punishment?

Use.

Which condition of evil Angels in the World to come, may inform us; That the Kingdom of Satan shall one day have an end: and then all his opposition against God, Christ, and the Saints, shall cease and determine.

SECT. X.

Touching the blessed condition of Gods Elect, and the cursed condition of Reprobates, in the World to come; more generally considered.

HAVING spoken of the different condition of good and evil Angels in the World to come; I am, in the next place, to speak of the different condition

condition of mankinde, viz. of the godly, and the wicked, of the Elect, and Reprobates, in the world to come. And this different condition of theirs may be considered more generally, and more specially: The general difference that shall be betwixt them, may be expressed in these two Propositions:

*Gods Elect shall be blessed } in the World to
Reprobates shall be cursed } come.*

Gods Elect shall all be blessed in the World to ^{1 Propost.} *come:* As we may well conceive, for these Reasons:

1. Because Gods Elect are all known of God with the knowledg of approbation: as it is written, *The foundation of God standeth sure, having this seal, The Lord knoweth them that are his; 2 Tim. 2. 19. And the Lord knoweth the way of the righteous, Psal. 1. 6.* Now all that are thus known of God, shall be blessed in the World to come: But Gods Elect are all thus known of him; therefore they shall all be blessed in the World to come.

2. Because Gods Elect have their names all written in Heaven, *Luk. 10. 20.* And they that have their names there written, shall be blessed in the World to come; why else should they be bid to *rejoyce in this?* But this is true of all Gods Elect; therefore they shall be blessed in the World to come.

3. Because Gods Elect shall all be pronounced *blessed* at the general Judgment; and our Saviour shall then say unto them, *Come ye blessed Children of my Father, &c. Matth. 25. 34.* Now they that shall be pronounced *blessed* at the general Judgment, shall be blessed in the World to come: But this shall be

be true of all Gods Elect; therefore they shall all be blessed in the World to come.

4. Because Gods Elect are all under that Covenant which God made with *Abraham* and his seed, and have an inward right unto it; which was a Covenant of blessing them, and is extant in this form; *In blessing, I will bless thee: In thee shall all the Nations of the Earth be blessed: Genes. 12. 2, 3. & 18. 18.* that is, the Elect of all Nations. Now they that have an inward right to this Covenant, shall be blessed in the world to come: But Gods Elect have all an inward right unto it; therefore they shall all be blessed in the World to come.

5. Because Gods Elect shall enjoy all that Christ hath merited for them; But Christ hath merited for them a blessed condition in the world to come; for which cause it is said, *That God sent his Son to bless us, Act. 3. 26.* And he sent his Son to bless his Elect, in that he sent him to merit for them the blessings both of this world, and the world to come. Doubtless then they shall all be blessed in the World to come.

6. Because Christ hath promised, *That none of Gods Elect shall be lost, Joh. 6. 37.* And if none of them shall be lost, then they shall all be blessed in the world to come.

7. Because God doth continually bless his Elect in this world with *spiritual blessings*, *Eph. 1. 3.* and with corporal and external blessings, *Prov. 10. 6.* Wherefore doubtless they shall all be much more abundantly blessed in the world to come.

Now, touching this blessedness of theirs, there are four Queries here to be resolved. As,

Of

Of whom they shall be blessed in the World to come? 1. *Quest.*

Ans. They shall be blessed of the whole Trinity, Father, Son, and Holy Ghost: For the God that made Heaven and Earth, shall bless them, *Psal.* 134. 3. And the God that made Heaven and Earth, is Father, Son, and Holy Ghost. The God Almighty shall bless them, *Gen.* 28. 3. And God almighty is Father, Son, and Holy Ghost: The Father is almighty, the Son almighty, and the Holy Ghost almighty. Neither may we think that the act of blessing is to be appropriated onely unto any one person in the Godhead, because it is common to all.

For what causes they shall be blessed in the World to come? 2. *Quest.*

Ans. Primarily and chiefly they shall be blessed for Gods sake: for his will and pleasure sake, as the original cause; and for the glory of his grace, as the final cause. And as God doth all things chiefly for his own sake, *Rom.* 11. 36. so he shall bless his Elect in the world to come chiefly for his own sake.

Secondarily, they shall be blessed in the world to come for Christs sake, as the meritorious cause: For as in *Isaac* typically, so in *Christ* really, shall all the Nations of the Earth be blessed, *Rom.* 4. that is, the Elect of all Nations.

Thirdly, they shall be blessed in the world to come, for the same graces and virtues, for which they are blessed in this world: As God doth bless them in this; Partly for their effectual knowledg of him, and of his Will; as it is said, *Blessed is the people that know the joyful sound*, *Psal.* 89. 15. And for this he shall bless them in the World to come.

Partly

Partly for their faith and confidence in Christ : *Blessed are all they that trust in him, Psal. 2. 12.* And for this he shall bless them in the world to come.

Partly for their humility, godly sorrow, hungering and thirsting after righteousness; for meekness, mercifulness : *Blessed are the poor in spirit, blessed are they that mourn, blessed are they that hunger and thirst after righteousness, blessed are the meek, blessed are the merciful, &c.* And for these causes they shall be blessed in the world to come.

Matth. 5, 3
4, 5, 6

And partly for their godly fear, *Psal. 112. 1.* for their upright walking, *Psal. 119. 1.* for their godly conversation, *Psal. 1. 1.* for their patience in suffering for truth and righteousness sake, *Mat. 5.* And doubtless for these causes shall they be blessed in the world to come.

3 *Quest.* In what manner shall they be blessed in the World to come ?

Ans. First, They shall be fully and perfectly blessed : For though there be no perfect bliss to be expected in this world, neither is there perfect bliss enjoyed now in Heaven by the faithful Souls departed; yet there shall be perfect bliss for Gods Elect in the world to come : as we may gather from those words of the Apostle ; *These all having obtained a good report through faith, received not the Promises ; God having provided some better thing for us, that they without us should not be made perfect : Hebr. 11. 39, 40.* where he shews, that the faithful, mentioned before in this Chapter, were not perfectly blessed in this life, because they received not all the Promises : and that their Souls, now being in Heaven, are not perfectly blessed there, because

cause they cannot be made perfect without us, that do, or shall, beleeve in after-times. But withall he intimates, That both the faithful of former times, and those of latter times, shall be made perfect all of them together in the world to come. And though these vessels of mercy may not be all of one size in the world to come, but some of them may hold and contain more of Gods benediction then others, yet all of them shall be filled up to the brim therewith, and so shall be perfectly blessed.

Secondly, They shall be everlastingly blessed. For Gods mercy is from everlasting to everlasting upon them that fear him, Psal. 103. 17. And as their inchoate blessedness in this world shall end in that which is to come, so that which is to come shall have no end.

Thirdly, They shall be exceedingly blessed, above all that we can now think, or speak, or conceive, of their blessed condition, according to that of the Apostle, Eye hath not seen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him, 1 Cor. 2. 9. where indeed the main scope of Saint Paul is to shew, that the natural man is no competent judg of heavenly things, as the spiritual man is. Howbeit, though the spiritual man can better judg of such things then the natural man can, yet we must understand that the spiritual man cannot perfectly judg them while he is in this world, neither can he fully comprehend the blessed condition of the Saints in the world to come.

Wherewith they shall be blessed in the World to come? *Quere.*

Ans. They shall be blessed in the world to come :

1. With

1. With everlasting Salvation, Rom. 11.
2. With everlasting Life, Joh. 3. 16.
3. With everlasting Glory.
4. With everlasting Honor, Rom. 2.
5. With everlasting Liberty, Rom. 8.
6. With everlasting Dominion, Psal.
7. With everlasting Riches, 1 Pet. 1.
8. With everlasting Peace, Isai. 26.
9. With everlasting Light.
10. With everlasting Joy.
11. With everlasting Security.

But my purpose is to speak of these particulars more fully in the following Sections: It may suffice in this place to mention them onely, because all that I intended in this Section, touching this blessed condition of Gods Elect, was, to speak of it in a general way, which I have done accordingly in this Proposition.

Use.

If so be that Gods Elect shall be blessed in the world to come, then we may here inform our selves, That it is in vain, and will be in vain, for any in this world to curse them: First, Because God hath not, doth not, will not, curse them: *And how shall we curse, whom the Lord hath not cursed, Num. 23. 8.* Secondly, Because God will bless them, though men curse them never so much, as the Prophet saith, *Let them curse, but bless thou Lord, Psal. 109. 28. And God shall bless us, Psal. 67. 7.* Thirdly, Because God will curse them that curse his people, *Gen. 12. 2, 3.* Fourthly, Because the curse causeless shall not come, *Prov. 26. 2.* Fifthly, Because we cannot curse them so secretly, as that the Lord shall not know it: For which cause Solomon saith, *Curse not the King, no not in thy thought; and curse not the*

the rich in thy bed-chamber : for a bird of the air shall carry the voice, and that which hath wings shall tell the matter : Eccles. 10. 20. For these causes it is in vain for any to curse Gods Elect in this life. VVherefore, my brethren, let us not curse one another, as the manner of some is : let not Parents curse their Children, nor Children their Parents ; Masters their Servants, nor Servants their Masters ; Husbands their VVives, nor VVives their Husbands ; the Rich the Poor, nor the Poor the Rich, &c. for in so doing we may curse Gods Elect unawares ; and it will be in vain to curse them. Nay, those curses, which we shoot as arrows against them, may recoyl upon our selves : as *Balak* and *Balaam* desired to curse the *Israelites*, but this became a curse to themselves at last : So *Shimei* cursed *David* the Lords anointed ; but this became a curse upon himself at the last.

Object. Though it be not lawful to curse Gods Elect, yet I hope it may be lawful to curse wicked Reprobates?

Sol. If we certainly knew Reprobates from others, in this life, we might lawfully curse them, as God doth and will curse them : But this knowledge is too high for us ; we cannot, without extraordinary revelation, know in particular who are Reprobates in this life : therefore we ought not to curse any, as such.

Object. *Noah* cursed his son *Cam*, *Genes.* 9. 25. and *Elisha* cursed the two and fourty children that mocked him, 2 *King.* 2. 24. and why may not we do the like ?

Sol. These examples of *Noah* and *Elisha* are extraordinary, and are not recorded for our imitation :

But concerning them I thus judg and conceive, That either *Noah* knew, by extraordinary revelation, his son *Cain* to be a Reprobate, and thereupon cursed him; or else, that he sinned in this act: And so that *Elisha* either knew, by extraordinary Revelation, those two and fourty children to be Reprobates, and thereupon cursed them; or else, that he sinned in this act.

Now in these days we have no such extraordinary Revelations, but must walk by that ordinary rule which our Saviour hath given us, *viz.* *Bless them that curse you; Bless, I say, and curse not: Mat. 5. 44.*

Again, If eternal blessedness in the world to come shall be the reward and portion of Gods Elect, then we should learn from hence too, That Christians must live in this world as becometh Gods Elect, that so they may receive the portion of such in the world to come. Now it becometh Gods Elect, in this life, to know God, to fear him, to love him, to believe in him, to hope in him, to be zealous for him, and willing to keep his Commandments. It becometh them to live soberly, righteously, and godly, in this present world; yea, it becometh them to live virtuously in every kinde, as Saint Paul adviseth us; *Put on (as the Elect of God, holy and beloved) bowels of mercies, kindness, humbleness of minde, meekness, long-suffering: Forbearing one another, and forgiving one another, as Christ forgave you. And above all these things put on charity, which is the bond of perfectness: Col. 3. 12, 13, 14, &c.* And if we thus live here the life of Gods Elect, we shall undoubtedly receive the portion of Gods Elect in the world to come, *viz.* eternal bliss and happiness.

Repro-

Reprobates shall all be cursed in the World to come. 2 Propositi-
As we we may well conceive, for these Reasons :

1. Because they shall not be known of God, and of Christ, in the world to come, with the knowledg of approbation ; as may appear by our Saviours speech to the foolish Virgins, *Verily, I say unto you, I know you not, Mat. 25. 12.* and to the Hypocrites at the latter day, *I tell you, I know not whence ye are ; depart from me, ye workers of iniquity, Luk. 13. 25, 27.* And they that shall not be known of God and of Christ with the knowledg of Approbation, shall be cursed in the World to come.

2. Because they shall not have their names found written in Heaven : And such as shall not have their names found written in Heaven, shall be cursed in the world to come.

3. Because they shall be pronounced cursed at the general Judgment ; and Christ shall then say unto them, *Matth. 25. 41.* And they that shall be pronounced cursed at the general Judgment, shall be cursed in the world to come.

4. Because Christ was not made a curse for them, as he was for the Elect, *Gal. 3. 13.* And seeing Christ did not suffer the cursed death of the cross for them, they must suffer the curse for themselves, and in their own persons, both in this world, and in the world to come.

5. Because men are still under the curse of God, until they repent effectually, and beleeve in the Lord Jesus Christ. Now we know that Reprobates shall never have grace to repent effectually, and to beleeve effectually in the Lord Jesus Christ ; therefore they shall be cursed in the world to come.

Deut. 27,
15, to 26.
& 28. 15,
16, 17

1. And if it be here demanded, *Of whom they shall be cursed in the World to come?* I answer, They shall be cursed of the whole Trinity, Father, Son, and Holy Ghost: He that made them, shall curse. And as the curse of the Lord (Father, Son, and Holy Ghost,) is now upon the house of the wicked, *Prov. 3.33.* So the curse of the Lord (Father, Son, and Holy Ghost) shall be upon the heads of wicked Reprobates in the world to come.

2. If it be demanded again, *For what causes they shall be cursed in the World to come?* I answer, They shall be cursed for all their sins in this world, of what nature, sort, or degree soever they have been, or shall be. Yea, there is no sin of theirs, whether original, or actual, of omission, or commission, in thought, word, or deed, against the Law, or the Gospel, that shall be forgotten; but all their sins shall come into remembrance before God: and for these they shall be cursed in the world to come. And we may say of a cursing Reprobate, with the Prophet, *As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him: As he clothed himself with cursing, like as with a garment; so let it come into his bowels like water, and like oyl into his bones. Let it be as the garment which covereth him; and for a girdle, wherewith he is girded continually: Psal. 109. 17, 18, 19.* For thus it shall be with them in the world to come.

3. If it be farther demanded, *In what manner they shall be cursed in the World to come?* I answer thus; They shall be fully and perfectly cursed: For though these vessels of wrath may not be of one size, but some of them may contain more than others;

thers ; yet they shall be all filled up to the brim with Gods curses in the world to come.

They shall be also everlastingly cursed : For their cursed condition, in the world to come, shall never have an end ; but after millions of years shall be expired, in their apprehension, they shall know it to be without end.

Yea, they shall be exceeding cursed, above all that can be spoken, or conceived, by men and Angels, concerning this matter.

4. Lastly, If it be demanded, *Wherewith they shall be cursed in the World to come?* I answer, thus :

They shall be cursed in the world to come :

1. With *everlasting Destruction.*
2. With *everlasting Death.*
3. With *everlasting Shame.*
4. With *everlasting Contempt.*
5. With *everlasting Bondage.*
6. With *everlasting Slavery.*
7. With *everlasting Poverty.*
8. With *everlasting Tribulation.*
9. With *everlasting Darknes.*
10. With *everlasting Sorrow.*
11. With *everlasting Fear.*

But my meaning is, to speak of these things more fully in the following Sections : And it may suffice to mention them in this place, because all that I intended in this, touching this cursed condition of Reprobates, was, to speak of it in a general way ; which I have done accordingly in this second Proposition.

And this cursed condition of theirs may inform us :

Use.

First, That it had been good for Reprobates if they had never been born, as our Saviour said of *Judas* : for if they had never been born, they had never been subject to the curse of *God* : But now seeing they have been, are, or shall be, all born, it will follow from hence, That they shall be cursed for ever.

Secondly, That it will be worse with Reprobates in the world to come, then in this. For,

1. In this they are seldom sensible of the curse of *God*, but do often think themselves to be the blessed of the Lord : but in that, they shall still be sensible of the curse of *God*.

2. In this, they meet with divers things that take off from them the meditation and thought of *Gods* curse ; as riches, pleasures, profits, honors, and merry companions, &c. But in that world they shall not meet with any thing that shall take off from them the meditation and thought of *Gods* curse.

3. In this, there is still hope that they may be converted, and so escape the eternal curse of *God* : But in that world there shall be no hope of their conversion. *Ergo*.

Thirdly, If we will not be cursed with Reprobates in the world to come, we must take heed of final impenitency and unbelief, the most proper sins of Reprobates ; and see that we be soundly converted : and then, not till then, we shall be safe from the eternal curse of *God*.

SECT. XI.

*Touching the Salvation of Gods Elect, and the
Destruction of Reprobates, in the
World to come.*

HAVING spoken of a general difference, which shall be betwixt Gods Elect, and Reprobates, in the world to come; I am next to speak of some special differences, which shall be betwixt them: And the first special difference, which shall be betwixt them, may be expressed in these two Propositions: *viz.*

*Gods Elect shall be saved } in the World
Reprobates shall be destroyed } to come.*

Gods Elect shall be saved in the World to come: 1 Proposit.
And touching this Salvation of theirs, we are to understand:

The Nature of it.

The Certainty of it.

The Causes of it.

The Extent of it.

The Continuance of it.

First, As touching the Nature of it; I affirm, That they shall be saved from all the Evils of the World to come, that shall be found therein: And this Salvation of theirs shall be all one with Deliverance, with Redemption, with Preservation, or safe-keeping.

It shall be all one with Deliverance: for so far as any in this world are delivered from the evil of it, they are saved from the evil of it. Now Gods

Elect shall be delivered from all the evils of the world to come, according to the last Petition of the Lords Prayer, *But deliver us from evil, Mat. 6. 13.* And in this sence they shall be saved.

It shall be all one with *Redemption* : for so far as any in this world are redeemed from the evil of it, they are saved from it : Now Gods Elect shall be fully and perfectly redeemed from the evils of the world to come ; according to that of our Saviour, *Your Redemption draweth nigh, Luk. 21. 28.* In this sence also they shall be saved.

It shall be all one with *Preservation* or *safeguarding* : For so far as any are preserved, and safely kept, in this world, from the evil of it, they are saved from it : Now Gods Elect shall be fully and perfectly preserved, and safely kept, from the Evils of the world to come ; according to that promise, *The Lord shall preserve thee from all evil : Yea, it is even he that shall keep thy Soul : Psal. 121. 7.* And in this sence too they shall be saved. In short, there is no evil that shall touch them, or happen unto them, in the world to come, either from God, from Christ, from the good Angels, from evil Angels, from themselves, from Reprobates, or from other creatures. There is no evil that shall happen unto them, in respect of their Souls, bodies, names, or outward estates : for as they shall gain much, so they shall suffer no loss ; as they shall receive much good, so they shall receive no evil from the hands of God in the world to come : And so we may understand the nature of their Salvation.

Secondly, As concerning the certainty of their Salvation, I affirm, That Gods Elect shall most certainly be saved in the World to come : As we may well

well conceive for these Reasons:

1. Because they were from *everlasting appointed and chosen unto Salvation*: *1 Thess. 5. 9. 2 Thess. 2.*

13. And they that were from everlasting appointed unto it, shall be saved in the world to come.

2. Because they are, or shall be, all regenerated: And they that are, or shall be, regenerated, shall be saved in the world to come: *Mat. 19. 28.*

3. Because they are, or shall be, all justified by the blood of Christ: And they that are, or shall be, justified by his blood, shall be saved from wrath by him, *Rom. 5. 9.*

4. Because they are, or shall be, all reconciled to God by the death of his Son: And they that shall be reconciled to God by the death of his Son, shall be saved by his life: *Rom. 5. 10.*

5. Because they are, or shall be, all the adopted children of God by grace: And all that are, or shall be, the adopted children of God by grace, shall be saved in the world to come, because they are *heirs of Salvation*, *Hebr. 1. 14.*

6. Because they do, or shall, beleeve in the Lord Jesus Christ effectually: And they that do, or shall, beleeve in the Lord Jesus Christ effectually, shall be saved in the world to come, according to the Promise, *Act. 16. 31. Mark 16. 16.*

7. Because they do, or shall, repent unfainedly: And they that do, or shall, repent unfainedly, shall be saved in the world to come; seeing this is called *Repentance unto Salvation*, *2 Cor. 7. 10.*

8. Because they do, or shall, all hope in God with a lively hope: And they that do, or shall, hope in God *with a lively hope*, shall be saved in the world to come: *Rom. 8. 24.*

9. Because

9. Because they do, or shall, all fear the Lord with a godly fear: And they that do, or shall, fear the Lord with a godly fear, shall be saved, not onely in this world, but also in the world to come: *Psal.* 85. 9.

10. Because they do, or shall, all walk sincerely and uprightly before the Lord: And they that do, or shall, walk sincerely and uprightly before the Lord, shall be saved in the world to come: *Prov.* 28. 18.

11. Because they do, or shall, all call upon the name of the Lord in sincerity: And they that so do, or shall do, shall be saved in the world to come: *Rom.* 10. 13.

12. Because they have endured, or shall endure, constantly in the state of grace to the end: And they that shall so endure to the end, shall be saved in the world to come: *Mat.* 10. 22.

13. Because they have an inward right to all the Promises of Salvation: as to these amongst the rest; Salvation will God appoint for walls and bulwarks, *Isai.* 26. 1. But Israel shall be saved, *Isai.* 45. 17. In mount Sion shall be Deliverance, *Joel* 2. 32. *Obadi.* 17. Israel shall be saved, as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob, *Rom.* 11. 26. In which promises, I understand, by mount Sion, the triumphant Church of Gods Elect in the World to come, not excluding the Militant: And by Israel and Jacob, the whole body of Gods Elect, who are fully to enjoy these Promises in the world to come, and not before. And thus may we understand the certainty of their Salvation.

Thirdly, As concerning the causes of their Salvation, I affirm;

1. That

1. That the efficient cause of their Salvation in the world to come, shall be the Lord *Jehovah*, Father, Son, and Holy Ghost: For *Salvation belongeth to the Lord*, *Psal.* 3. 8. And the *Salvation of the righteous is of him*, *Psal.* 37. 39. And the full *Salvation of Israel shall come from him out of the heavenly Sion*, *Psal.* 14. 6. And *Israel shall be saved in the Lord*, *Isai.* 45. 17. that is, by the Lord *Jehovah*, Father, Son, and Holy Ghost.

2. That the principal moving cause of their Salvation in the world to come, is, and shall be, the *Grace of God*; I mean, the gracious good will and pleasure of God from everlasting: And for this cause it is said, *We are saved by Grace*, *Ephes.* 2. 8. And it is the *grace of God that bringeth Salvation*, *Tit.* 2. 11.

3. That the principal final cause of this their Salvation shall be the *glory of Gods mercy*: He shall save them, that he may glorifie his mercy upon them; which the Prophet knew well, and therefore prayed, *That God would save him for his mercies sake*, *Psal.* 6. 4. and according to his mercy, *Psal.* 109. vers. 26.

4. The meritorious cause of this their Salvation, is, and shall be, onely Christ: And *there is no Salvation in any other*, *Act.* 4. 12. as in the meritorious cause: But he is the *Author of eternal Salvation*, as God equal with the Father, in an efficient way; as Mediator, and as God and man in one person, in a meritorious way, *Hebr.* 5. 9. And *he it is by whom this Salvation is to be obtained*, *1 Thess.* 5. vers. 9.

5. The instrumental cause of this their Salvation, is, and shall be, the Word of God read and preached: For this Word hath an instrumental power to
save

save Souls, Jam. 1. 21. The Gospel is the power of God to Salvation, Rom. 1. 16. By it a man may be made wise unto Salvation, 2 Tim. 3. 15. And it pleaseth God, by the foolishness of preaching to save them that beleeve, 1 Cor. 1. 21.

6. The dispositive or helping causes of this their Salvation, are, and shall be, all spiritual blessings, or saving graces, in this life; as *Justification, Sanctification, Faith, Hope, Love, &c.* For these are the things that accompany Salvation, *Hebr. 6. 9.* And these are the things that do fit and prepare men for Salvation in the world to come.

Fourthly, As concerning the extent of this their Salvation, I affirm; 1. That it shall extend to all the particular persons of Gods Elect, whether Jews or Gentiles by nature; for it is said plainly, *All Israel shall be saved, Rom. 11. 26.* that is, all the Elect. God will have all men to be saved; that is, all his Elect, *1 Tim. 2. 4. The promise shall be sure to all the seed,* that is, to all the Elect, *Rom. 4. 16. God preserveth all them that love him, Psa. 145. 20.* He preserveth them not onely from temporal dangers, but he will also preserve them unto Salvation in the world to come. Yea, we find, *That the whole house of Israel,* that is, the whole Family of Gods Elect, *shall be saved, Ezek. 37. 11. & 39. 25.* And, 2. as this Salvation shall extend to all their persons, so it shall extend to them in all respects, both in respect of their Souls and bodies; for their Souls shall be saved in the Day of the Lord, and *they shall receive the end of their Faith, the Salvation of their Souls, 1 Pet. 1. 9.* And if their Souls, after they are united to glorified bodies, shall be saved, doubtless their glorified bodies shall be saved too.

Fifthly,

Fifthly, As concerning the continuance of this
 their Salvation, I affirm, That it shall continue
 for ever: For which cause it is called *Eternal Sal-*
vation, Heb. 5.9. And it is said, That Israel shall
 be saved in the Lord with an everlasting Salvati-
 on, Isai. 45. 17. We may not imagine then, that this
 salvation of theirs shall ever have an end.

This Proposition, thus cleared, may be useful di-
 vers ways:

Use.

First, It makes for the confutation of such, as
 think, though not all, yet at least some of Gods E-
 lect may and shall perish in the world to come.
 Which impious conceit may in no wise be assented
 unto.

Vostius &
his, &c.

1. Because it is most certain, that all Gods Elect
 shall be saved in the world to come, as hath been
 proved.

2. Because God was of the minde to save them
 all, when he decreed their Salvation: And it is blas-
 phemy to think, that he hath changed his mind since
 concerning them, seeing he is still of one minde, Job
 23. 13. still the same, Psal. 102. 27. and changeth
 not, Mal. 3. 6.

3. Because Christ hath promised, That none of
 Gods Elect shall be lost, Joh. 6. 37. And if none of
 them shall be lost, then none of them shall perish in
 the world to come.

4. Because God in Christ is able to save them to
 the uttermost, Heb. 5. 25. And they are kept by the
 power of God unto Salvation, 1 Pet. 1. 5. And if
 so, then none of them shall perish in the world to
 come.

But whereas such Opinionists tell us of Solomon, Object.
 That though he were one of Gods Elect, yet he
 shall

(shall perish in the world to come, because (as they say) *he never truly repented in this world.* I answer :

Ans. It is very uncharitable to think, or say, *That Solomon never truly repented*, because we have very probable evidences of his Repentance in the fifth, sixth, and seventh Chapters of the book of *Proverbs*, even as touching that particular sin which they lie to his charge; and throughout that book, and the book of *Ecclesiastes*, both written by him, we have more general evidences of his Repentance. And seeing all the evidence we can have of anothers Repentance can be but probable, having the like concerning *Solomons*, we should be satisfied therewith.

Object. And whereas they tell us of the Apostacy of the Saints, as if some of Gods Elect Saints might be guilty of total and final Apostacy, and so might perish in the world to come.

Ans. It is not onely against the duty of *Charity*, but also against many plain places of Scripture, to impute this sin of total and final Apostacy to any of Gods Elect Saints, (though some of Satans Saints may be guilty thereof,) as I have shewed often upon other occasions: seeing *God hath promised to preserve and keep them from this sin*, *Psa. 119. 165. Jerem. 32. 40.* And our Saviour hath shewed, *That the Elect cannot possibly be seduced so far, as to be guilty of it*, *Mat. 24. 24.*

Secondly, It makes for the confutation of such as think, *That our good works in this life are meritorious, and shall merit Salvation in the World to come.* Which Popish conceit is in no wise to be granted neither.

1. Because Christ our Mediator is the onely meri-
torious

various cause of Salvation, as was said before out of *Act. 4. 12.*

2. Because *our best works are very imperfect, being mixt with much evil, Rom. 7. 21.* By reason whereof our best performances are but half good performances; if they be so much: How then can they merit at Gods hands? Can a servant merit at our hands by half performances?

3. Because *our best works are but debts,* seeing we are debtors to the whole Moral Law, to do the works therein prescribed: How then can they merit? Can we merit any thing by paying our debts, or by half payment of them? No: we must pay our debts to avoyd the danger of imprisonment: But we must do more then this, if we will merit at the hands of God.

4. Because *our best works are but duty, Luk. 17. 10.* And can our servant merit any thing at our hands by doing his duty? No: neither can we at Gods hands; but we must do more then our duty, if we will merit from him: whereas we cannot do half our duty.

5. Because we are but *meer men*; and never did any meer man merit at the hands of God: The man Christ Jesus did, because he was *God and man* in one person: But we are not like unto him, as touching his person; therefore we cannot merit as he did.

Indeed God will reward the good actions of men performed in this life, according to the measure and degrees of good that he finds in them: But this reward shall be caused by Gods free grace, not by our works; it shall be occasioned by Gods bounty, not by mans merit: And though God may make him-
self

self a debtor to us by his promise, yet we cannot make him a Debtor to us by our doings.

Thirdly, It may inform us, *That Gods Elect should not despair of Salvation, seeing it is most certain that they shall all be saved in the World, to come.* Yea, suppose some of them are not yet sure of their Election, yet they should not despair of their Salvation, for these Reasons :

1. Because that particular Assurance, which is wanting for the present, may be had hereafter : and we know not what a day, a week, a moneth, or a year, may bring forth.

2. Because this particular Assurance is not so essential to Salvation, as other gifts of God are, but a Christian may be saved without it, as doubtless many have been.

3. Because our Salvation doth not depend upon our Assurance, but upon our Election. If a man be Elected, there is nothing that shall deprive him of Salvation.

Indeed, I grant this Assurance to be a very comfortable blessing, such as we should desire, seek, and pray for ; yea, we should *be diligent to make our Election sure, 2 Pet. 1. 10.* Yet in case a Christian want this Assurance, and, after long seeking, cannot obtain it, he should not be so far discouraged, as to despair of his Salvation ; but in this case he should still believe in the Lord Christ, and depend upon him for Salvation ; which if he do, he shall be saved, though he want this Assurance.

Obj.

What think you then of Reprobates, may not such despair of Salvation ? I answer ;

Sol.

If a man in this life could certainly know himself to be a Reprobate, and to be none of Gods Elect,

he

he might have some excuse for this sin : But it is not possible for any in this life to know himself to be such an one for certain, because our final and ultimate condition doth not yet appear unto us : Therefore no man living in this world may despair of his future Salvation, be he never so wicked and vile a sinner for the present ; but he should still think in charity towards himself, that he may be one of Gods Elect, though he be not certain of it ; and that he may possibly be saved by his future Faith and Repentance, as well as others, though it be ill with him for the present. For we must know, that God doth never, by his Word, or Spirit, perswade any to despair of their Salvation : but suggestions of this nature do usually, and for the most part, come from Satan, the father of lyes. God perswades all afflicted sinners to believe in the Lord Jesus Christ for salvation. But Satan perswades an afflicted sinner to despair of salvation, with such suggestions as these ; *Thou art a Reprobate: Thou art none of Gods Elect; none of those for whom Christ dyed; thou hast no part in Christ: therefore it is in vain for thee to hope for Salvation in the World to come.* In all which suggestions, Satan acts the part of a liar, because he doth not certainly know any of these things to be true of this or that particular person, whiles he is yet alive in the body. Wherefore an afflicted sinner should not listen to these suggestions of Satan, but he should attend to the counsel of Gods Word, and labor to believe in the Lord Jesus Christ effectually, as we are all bound to do, especially in difficult cases, that we may be saved.

Fourthly, It may inform us, *That Gods Elect should be constantly willing to dye, and to leave this*
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World;

world; because it is most certain, that they shall all be saved in the world to come, with a full, perfect, and everlasting Salvation; as hath been proved: whereas they cannot expect any such Salvation in this world. And, amongst other considerations, these three especially should make them willing to dye, and leave this world: viz.,

1. *Death will put an end to the practice of sin:* As long as we live here, we shall still be in a posture of sinning; but after death we shall sin no more: And should we not be willing that these days of sin may be finished? Yes: Then we should be willing to dye.

2. *Death will put an end to all the afflictions of this life, which are caused by sin; as wants, necessities, losses, crosses, sicknesses, diseases, vexations, and perturbations, of what kinde soever:* And should we not be willing to be delivered from all such afflictions? Yes: Then we should be willing to dye.

3. *Death is that which will put Gods Elect into the possession of good things promised: as glory, honor, immortality, peace, joy, tranquillity, &c.* And should we not be willing to be put in the possession of such things? Yes: Then we should be willing to dye.

Wherefore let not any of Gods Elect say, *We could be well contented to abide in this world still; it is good for us to be here, and to build Tabernacles here:* For if it be good for them to be here, it will be much better for them to be elsewhere, either in Heaven, or in the World to come: and the greater good is more to be desired, then the lesser. And if our hearts hanker never so much after this world, we must leave it of necessity, sooner, or later: But

it will be more acceptable, and praise-worthy, if we shall leave it willingly, whensoever the Messengers of death shall be sent unto us.

Fifthly, It should inform us, *That such as desire to be saved with Gods Elect, in the World to come, should neither neglect, nor contemn, the ordinary means of Salvation, which God hath prepared and assigned for them; whether they be inward, as, Faith, Repentance, Hope, Love, Fear, &c. or outward, as, the administration of the Word and Sacraments, reading, singing, prayer, thanksgiving, in publique, or private, &c.* For how shall we escape the judgments of God, if we neglect, or contemn, so great Salvation, as God tenders unto us by these ordinary means? *Hebr. 2. 3.* And surely it will be in vain for any to say, *If I be elected, I shall be saved, though I neglect, or contemn, the ordinary means; because all such as are elected to be saved in an ordinary way, are also elected to the conscionable use of such ordinary means, as are, or shall be, assigned for them in way to Salvation.*

Moreover, it should be remembred, that we are commanded to *work out our own Salvation With fear and trembling, Phil. 2. 12.* Now to *work out our own Salvation*, is all one as to endeavor our own Salvation in and by the use of ordinary means, that so we may *save our selves*, as the phrase is, *Act. 2. 40.* And to *work out our own Salvation With fear and trembling*, is to endeavor it in a reverential way, so as to stand in awe of Gods displeasure, and of Gods temporal Judgments: For, as long as we live here, we are still in danger of displeasing him by our sins, and of suffering for our sins: For which cause we should fear both the Offence of God, and the

Judgments of God; and so *work out our own Salvation with fear and trembling*. And surely it is not so easie a matter, as some think it to be: for he that will be saved in an ordinary way, must be contented to do much, and to suffer much, in obedience to Gods Will, before he shall come to inherit the promises: For which cause Saint Peter saith, *That the righteous shall scarcely be saved*, 1 Pet. 4. 18. And Saint Paul saith, *A man shall be saved; yet so, as by fire*, 1 Cor. 3. 15. Wherefore we should be careful to *work out our own Salvation with fear and trembling*.

2 Proposit. The next Proposition is, *That Reprobates shall be destroyed in the World to come*: And touching this destruction of theirs, we are likewise to understand;

The Nature of it.

The Certainty of it.

The Causes of it.

The Extent of it.

The Continuance of it.

First, As touching the *Nature of it*; I affirm, *That they shall be destroyed in the World to come*; not in a natural sence, so as to be brought to nothing; for Reprobates shall have a Being in the world to come to their great grief: but they shall be destroyed in a spiritual or mystical sence, so as to be brought into a very evil condition, and so as to be put to endure all sorts of evils, which shall be incidental to the world to come, whether they shall be evils of loss, or evils of sence; Soul evils, or bodily evils; internal, or external evils: Yea, it shall be evil for them to have any Being; it shall be evil for them to see what they shall see, to hear what they shall hear.

to speak what they shall speak, and do what they shall do, in the World to come. So their last day shall be an *evil day*, or a *day of evil*, *Prov. 16. 4.* and *their last end shall be worse then their beginning*: And as in this world, so in the world to come, *evil shall hunt and pursue them, to overthrow them, Psal. 140. 11. Prov. 13. 21.* Which evil condition of theirs shall be their destruction, their full and final destruction.

Secondly, As concerning the certainty of it, I say, *That Reprobates shall most certainly be destroyed in the world to come*: As may be proved by these Arguments:

1. They whose *last end shall be destruction*, shall be destroyed in the world to come: But the *last end of Reprobates shall be destruction, Phil. 3. 19. Ergo.*

2. They that are *vessels fitted for destruction*, shall be destroyed in the world to come: But *Reprobates are vessels fited for destruction, Rō. 9. 22. Ergo.*

3. They that are *made to be destroyed*, shall be destroyed in the world to come: *Reprobates are made to be destroyed, Prov. 16. 4. 2 Pet. 2. 12.* I do not say, they are made to be destroyed for nought, but for sin. *Ergo.*

4. They that will *never beleeve effectually*, shall be destroyed in the world to come; as was prefigured and fore-shewed by the destruction of the *Egyptians at the red Sea*; *God having saved the Israelites from them, afterward destroyed them that beleeved not, Jude 5.* Now *Reprobates will never beleeve effectually. Ergo.*

5. They that will *never repent of their transgressions unfainedly*, shall be destroyed in the world to come; *Psal. 37. 38.* But *Reprobates will never*

repent unfainedly of their transgressions. Ergo.

6. They that will still be workers of iniquity, shall be destroyed in the world to come, according to that of Solomon, Destruction shall be to the workers of iniquity, Prov. 10. 29. & 21. 15. But Reprobates will still be workers of iniquity. Ergo.

7. They that will still be despisers of Gods Word, shall be destroyed in the world to come, Prov. 13. 13. But Reprobates will still be Despisers of the Word. Ergo.

8. They that will still harden their necks against reproof, shall be destroyed in the World to come, without remedy : But Reprobates will still harden their necks against reproof. Ergo.

Prov. 29. 1

9. They that will still go in the broad way that leadeth to destruction, shall be destroyed in the world to come, Mat. 7. 13. But Reprobates will still go in the broad way that leadeth to destruction. Ergo.

Thirdly, As concerning the causes of their Destruction in the World to come, I affirm;

1. That the efficient cause thereof shall be the whole Trinity, Father, Son, and Holy Ghost : For which cause it is said, That Hell and Destruction are before the Lord, Prov. 15. 11. That Destruction shall come from the Almighty, Joel 1. 15. The Lord will destroy the house of the proud, Pro. 15. 25.

2. That the meritorious cause of their Destruction, shall be their own sin in this world committed : For which cause it is said, That evil shall slay the wicked, Psa. 34. 21. Thy destruction is of thy self, Hosea 13. 9. And more particularly it is said, The prosperity of fools shall destroy them, Pro. 1. 32. The perverseness of transgressors shall destroy them, Prov. 11. 3. Pride goeth before destruction, Prov. 16. 18.

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The robbery of the wicked shall destroy them, Prov. 21. 7. My people are destroyed for lack of knowledge, Hosea 4. 6.

3. That the final cause of their Destruction shall be the glory of Gods Justice: God shall destroy them, that he may glorifie his Justice upon them, *Pro. 16. 4.*

4. The ministring or dispensing cause of their destruction, shall be both Christ, and his Saints, in the world to come: For as Christ shall break them with a rod of iron, and dash them in peeces, like a Potters vessel, *Ps. 2. 9.* so the saints shall do the like, *Rev. 2. 27.*

Fourthly, As concerning the extent of their destruction, I affirm, That it shall extend to all of them in general, and particular: For because they will not repent, they shall all perish, *Luk. 13. 1, 2.* and shall all be destroyed, *Psa. 145. 20. & 62. 3.* and that in all respects.

Fifthly, As touching the continuance of their Destruction, I say, That it shall continue for ever: For it is written concerning wicked Reprobates, That they shall be destroyed for ever, *Psa. 52. 5.* And if they grow green as the grass, and flourish, it is that they may be destroyed for ever, *Psa. 92. 7.* And again, That they shall be punished with everlasting Destruction, *2 Thess. 1. 9.*

Now this Proposition may inform us:

Use.

1. That it had been good for Reprobates if they had never been born: for if they had never been born, they could not have been destroyed in this world, nor in the world to come: But now seeing they have been, are, or shall be, all born, it will follow necessarily, That they shall be all destroyed, both in this world, and in the world to come, for their sins.

N 4

2. That

2. That it will be worse with them in the world to come, then it can be with them in this world: For the worst destruction that can befall them in this world, is but a *temporal Destruction*; but in the world to come they shall have *everlasting Destruction*.

3. That seeing none are willing to be destroyed with *Reprobates* in the world to come, we should all be careful:

1. To avoyd *the way that leadeth to destruction*, which is a *broad way*, *Mat. 7. 13.* the way of the multitude, and of the major part: and we should not follow a multitude to do evil, lest we suffer with them: But if we avoyd this way, we shall never be destroyed with *Reprobates* in the world to come.

2. To shun the most proper sins of *Reprobates*, as final impenitency, final unbelief, and final apostacy: the two former of which may be without the latter, but the latter can never be without the former; all three are deadly sins: And if we be careful to shun these most proper sins of theirs, we shall never be destroyed with them in the world to come.

3. To harken unto those which teach us *the way of Salvation*, that so we may be acquainted with this way, and walk in it, and continue in it: and if we do so, we shall never be destroyed with *Reprobates* in the world to come.

4. To give diligence, that we may make our calling and Election sure unto our selves, by our faith, repentance, love, and obedience, and other such graces: And if we do so, we shall never fall, *2 Pet. 1. 10.* neither shall we ever be destroyed with *Reprobates* in the world to come.

SECT. XII.

Touching the Life of Gods Elect, and the Death of Reprobates, in the World to Come.

I Am now to speak of a second special difference, which shall be betwixt Gods Elect and Reprobates in the World to come: and this difference may be thus expressed in two Propositions: viz.

{	<i>Gods Elect shall enjoy ever-</i>	}	<i>in the World to come.</i>
	<i>lasting Life</i>		
	<i>Reprobates shall suffer e-</i>		
	<i>verlasting Death</i>		

The first Proposition is, *That Gods Elect shall enjoy everlasting Life in the World to come: And touching this Life of theirs we are to consider;*

The Nature of it.

The Certainty of it,

The Causes of it.

First, *Touching the nature of it;* I say that everlasting Life is not here to be taken in a natural sence, but in a spiritual and mystical sence: for if we should take it in a *natural sence*, it can be nothing else, but an everlasting conjunction of the Soul of man with his body; which Life shall be common to good and bad, to Elect and Reprobates, in the World to come; because, after the general Resurrection, they shall both live for ever, both in their Souls and bodies, united and conjoyned, and so shall both have everlasting life in a natural sence: But here *everlasting life* is to be taken in a spiritual and mystical sence;

sence; and so it shall be nothing else but an everlasting Conjunction with God and with Christ: And so when I say, *That Gods Elect shall enjoy everlasting Life in the World to come*, my meaning is, That they shall enjoy an everlasting Conjunction with God and with Christ, or an everlasting Union and Communion with God and with Christ, in the World to come: By reason whereof it is said, *That they shall ever be with the Lord Christ*, 1 *Thes.* 4. 17. They shall be with him, *Joh.* 14. 13. They shall be with him where he is, and shall see his glory, *Joh.* 17. 24. and shall be perfect in one with the Father and the Son, *Joh.* 17. 22. 23. And by vertue of this everlasting Conjunction with God and with Christ, they shall still have experience of Gods goodness towards them in Christ, and shall know that *his goodness endureth for ever*, *Psal.* 52. 1. By vertue of it they shall still have experience of Gods mercy towards them in Christ, and shall know that *his mercy endureth for ever*, *Psal.* 136. and that *his mercy is from everlasting to everlasting upon them that fear him*, *Psal.* 103. 17. By vertue of it they shall still have experience of Gods Love towards them in Christ, & shall perceive, *that neither things present, nor things to come, shall separate them from it*, *Rom.* 8. 38, 39. And by vertue of it they shall still have experience of Gods favour and fellowship with them in Christ, and shall know that *Gods Tabernacle shall be with them, and that he shall dwell with them, and be their God for ever*, *Rev.* 21. 3. Which everlasting Conjunction of theirs, with God and with Christ, shall be unto them everlasting Life, and that everlasting Life which is promised in the Scriptures. And so we may understand the Nature of it.

Secondly, Touching the Certainty of it, I say, That Gods Elect shall most certainly enjoy everlasting Life in the World to come : As may be made good by these Arguments.

1. They whose names are in the *Book of Life*, shall have everlasting Life in the World to come : But Gods Elect have and shall have all their names found in the *Book of Life*, *Phil. 4. 3. Revel. 3. 5. Ergo.*

2. They that are ordained unto eternal Life, shall enjoy everlasting Life in the World to come : But Gods Elect are all ordained unto eternal Life, *Act. 13. 48. Ergo.*

3. They that shall have the gift of eternal Life, shall enjoy everlasting Life in the World to come : But Gods Elect shall have the gift of eternal Life ; as it is written, *The Father hath given Christ power over all flesh, that he should give eternal Life to as many as the Father hath given him, Joh. 17. 2. Ergo.*

4. They that are Heirs of eternal Life, shall enjoy everlasting Life in the World to come : But Gods Elect are or shall be all Heirs of eternal Life, *Tit. 3. 7. Ergo.*

5. They that are or shall be justified and accounted righteous before God through Christ, shall enjoy everlasting Life in the World to come ; according to that of our Saviour, *The righteous shall go into everlasting Life, Mat. 25. 46.* But Gods Elect are or shall be all justified and accounted righteous before God through Christ. *Ergo.*

6. They that are or shall be sanctified, or made Partakers of renewed Holiness, shall enjoy everlasting Life in the World to come, as it is said, *Rom. 6. 22.*

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But Gods Elect are or shall be all sanctified, and made Partakers of renewed Holiness. *Ergo.*

7. They that do or shall beleve effectually in God and in Christ, shall enjoy everlasting Life in the World to come; as may appear, *John 3. 16.* and *6. 40, 47. 1 Tim. 1. 16.* But Gods Elect do or shall all beleve effectually in God and in Christ. *Ergo.*

8. They that do or shall repent unfeignedly, shall enjoy everlasting Life in the World to come; because unfeigned Repentance is called *Repentance unto life*, *Acts 11. 18.* But Gods Elect do or shall all repent unfeignedly. *Ergo.*

9. They that are or shall be constant in well-doing, shall enjoy everlasting Life in the World to come, as appears, *Rom. 2. 7.* But Gods Elect are or shall be constant in well-doing. *Ergo.*

10. They that are or shall be constant in graces received, shall enjoy everlasting Life in the World to come, as it is promised; *Be thou faithful unto death, and I will give thee the crown of Life*, *Rev. 2. 10.* But Gods Elect are or shall be thus constant, or thus faithful. *Ergo.*

11. They that do or shall, in obedience to Gods Will, suffer more or less for Christs sake, or the Gospels sake, shall enjoy everlasting Life in the World to come, according to that of our Saviour, *There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospels, but he shall receive an hundred fold now in this time, and in the World to come eternal Life*, *Mark. 10. 30* But Gods Elect do or shall, in obedience to Gods Will, suffer more or less for Christs sake and the Gospels. *Ergo.*

12. They

12. They that shall rise again at the latter day to everlasting Life, shall enjoy everlasting Life in the World to come: But Gods Elect shall rise again at the latter day to everlasting Life, *Dan. 12. 2.*
Ergo.

Thirdly, Touching the Causes of this everlasting Life, I say,

1. That the Efficient Cause of it shall be the whole Trinity, God, Father, Son, and Holy Ghost: And to assure us hereof, eternal Life is called the gift of God, *Rom. 6. 23.* And S. John saith, That God hath given unto us eternal Life, *1 Joh. 5. 11.* where the Name of God devotes not any particular person in the Godhead, but the whole Trinity; and so the whole Trinity is the Efficient Cause of everlasting Life.

2. That the Impulsive or Moving Cause of it shall be the grace of God, or his gracious Will: For as sin hath reigned unto death, so shall grace reign through righteousness unto eternal Life, *Rom. 5. 21.*

3. The Meritorious Cause of it is and shall be only Christ: For in him was life, *Joh. 1. 4.* He that hath the Son, hath life, he that hath not the Son, hath not life, *1 Joh. 5. 12.* They that shall reign in life, shall reign by one, Iesus Christ, *Rom. 5. 17. 21.* And the Father hath given him power over all flesh, that he should give eternal life to as many as the Father hath given him, *Ioh. 17. 2.*

4. The Final Cause of it shall be the glory of Gods mercy, that he may glorifie his mercy upon his Elect: He will give unto them eternal Life in the World to come.

Which Proposition thus cleared, may be useful
 sundr. ways: As,

First,

Use.

First, By what hath been said, we may discern some difference betwixt *eternal Salvation* and *eternal Life*; because *eternal Salvation*, in a proper sence, shall be an eternal Preservation from the evils of the World to come; but *eternal Life*, in a proper sence, shall be an eternal Conjunction, Union or Communion with God and with Christ. Indeed this difference hath not been observed by all Writers, but many have spoken confusedly of the World to come, and of the things which shall be contained in it: And though the same men, when they speak of temporal salvation, temporal life, glory, liberty, peace, &c. can distinguish them; yet when they speak of eternal Salvation, eternal Life, Glory, Liberty, Peace, &c. they will not distinguish; as if eternal things needed not to be distinguished, as well as temporal.

Secondly, It may inform us, *That Gods Elect shall be no losers in the World to come, by any thing they shall do or suffer in obedience to Gods Will in this World*: For suppose they shall do much here, in obedience to his Will, as pray much, hear much, read much, meditate much, beleeve much, repent much, love much, &c. and suppose they shall suffer much here, in obedience to Gods Will, as the hatred and contempt of the world, the reproaches, lyes and slanders of wicked men, the spoyleing of their goods, imprisonment, banishment &c. indeed they may seem to be losers by it in this world, but they can be no losers by these things in the World to come, because in that World they shall enjoy everlasting Life; and this everlasting Life will be a sufficient recompence for all that they shall thus do and suffer in this world. Wherefore we should be

be rich in the work of the Lord, forasmuch as we know that our labour shall not be in vain in the Lord, 1 Cor. 15.

Thirdly, It may inform us, That Gods Elect can lose nothing by a temporal death, in respect of the consequent thereof: Because the day of death shall be better unto them then the day of their birth, Eccles. 7. 1. And this temporal death shall be seconded with everlasting Life in the World to come. Wherefore when God calls us to suffer a temporal death, whether natural or violent, especially for Christs sake and the Gospels, we should even hate our own lives, seeing our Saviour hath said, He that loveth his life, shall lose it; and he that hateth his life in this world, shall keep it unto life eternal, Joh. 12. 25. And whosoever will save his life, shall lose it; but whosoever will lose his life for my sake, shall find it, Mat. 16. 25.

Fourthly, It may inform us, That Gods Elect should not doubt of everlasting Life in the World to come; because the Word makes it sure unto them by many promises: And yet if any of them are not satisfied in their consciences concerning this matter, they must be diligent to make their Calling and Election sure, 2 Pet. 1. 10. and to be sure of a lively faith: And being assured of these things, must know that they shall have life eternal, 1 Joh. 5. 13.

Fifthly, It may inform us, That Gods Elect should constantly hope for eternal life, and live in expectation thereof: because this hope is commended, Tit. 3. 7. and it is that whereby we may lay hold of eternal life, 1 Tim. 6. 12. and that without which the best Christians are in this life of all men most miserable, 1 Cor. 15. 19. being most of all exposed to
the

the hatred, and contempt, and violence of this world.

Sixthly, It may inform us, *That such as desire to enjoy everlasting life with Gods Elect, must chuse the way that leadeth thereunto, and walk in it*: For there is but one way that leadeth unto eternal life, and unless we find it, chuse it, and walk in it, we shall never obtain our desire in this respect. Now the way that leadeth unto eternal life is so described in the Scriptures, that we may know it from other ways; for it is called *the strait way, the narrow way, the old way, and the good way*.

It is called *the strait way*, *Mat. 7. 14.* because it is the way of Gods Commandments; which way allows of no turning to the right hand, or to the left, but leads straight on; and as long as we are in it, we go straight on; but if we deviate or swerve from it, we turn either to the right hand, or to the left.

It is called *the narrow way*, *Mat. 7. 14.* because it is frequented but by few passengers and travellers: and a way maybe said to be broad or narrow according to the number of travellers in it; a multitude of travellers make a broad way, a paucity of travellers makes a narrow way.

It is called *the old way*; because the faithful of old time walked in it, as *Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Samuel, David, &c.*

And it is called a *good way*; because such good things as are evidences and pledges of eternal life may be found in it: As in it we may find,

1. The effectual knowledg of God; one Evidence of eternal life: *Joh. 17. 3.*

2. A competent knowledg of the Scriptures; which

which is another Evidence of eternal life: *John* 5.39.

3. An endeavor to eschew evil, and do good; another Evidence of eternal life, *Psal.* 34.14.

4. The practise of Righteousness, another Evidence of life, *Prov.* 12.38.

5. The practise of godly fear, another Evidence of this life, *Prov.* 14.7.

6. The exercise of Mercy, another Evidence of this life, *Prov.* 21.21.

7. The exercise of Humility, another Evidence of it, *Prov.* 22.4.

8. The exercise of godliness, another Evidence of it, *1 Tim.* 4.8.

9. Sincere obedience to Gods Commandments, which is another Evidence of life eternal, *Matth* 19.17.

And as many as shall chuse this way, this strait, narrow, old, and good way, and shall walk in it, shall be sure at the last to arrive at the Land of Everlasting Life with the rest of Gods Elect.

The next Proposition is, *That Reprobates shall* ^{2 Proposition.} *suffer everlasting Death in the World to come:* And touching this Death of theirs, we are to consider;

The Nature of it.

The Certainty of it.

The Causes of it.

First, Touching the Nature of it: I do not conceive that Reprobates shall suffer everlasting Death in a natural sence; for then their souls should be everlastingly separated from their bodies in the World to come, which may not be granted. But they shall suffer everlasting Death in a spiritual or mystical

senced; that is to say, they shall suffer an everlasting separation of their whole man from God, from Christ, and the Saints, from all Union and Communion with them. Which separation of theirs from God and from Christ, may be gathered from that one saying which Christ shall pronounce against them at the Day of Judgment; *Depart from me ye Workers of iniquity*, Luk. 13. 27. And their separation from the Saints is illustrated in the Gospel by the separation of goats from sheep; *Mat. 25. 32.* as also by the severing of the bad fish from the good, *Mat. 13. 49.* Now by reason of this everlasting separation of theirs from all Union and Communion with God, with Christ, and the Saints, they shall never have any experience of Gods Goodness, Mercy, and Love towards them in Christ: Neither shall they ever have any experience of the Saints favour and fellowship, but shall abide under the wrath of God: And to this everlasting separation of theirs will be unto them an everlasting Death; and this Death is called in Scripture *the second Death*, Rev. 20. 6, 14. because it shall follow immediately upon the destruction of the *first Death*: For the natural death of mankind, (which is the first death) shall be destroyed at the general Resurrection, and thereupon shall begin this, *the second Death*. It is called *everlasting punishment*, *Mat. 25. 46.* because it shall be such a punishment to those that shall suffer it. And it is called *a lake of fire*, Rev. 20. 14. *everlasting fire*, *Mat. 25. 41.* *everlasting burnings*, *Isai. 33. 14.* because all that shall suffer it, shall be everlastingly tormented with it, as it were, with fire. Thus we may understand *the Nature of this Death.*

Secondly

Secondly, Touching the Certainty of it, I affirm, That Reprobates shall most certainly suffer everlasting Death in the World to come: As may be made good by these Arguments.

1. They who shall not have their names found in the Book of Life, shall suffer everlasting Death in the World to come, *Rev. 20. 15.* But Reprobates shall not have their names found in the Book of Life. *Ergo.*

2. They that are appointed unto wrath, shall suffer everlasting Death in the World to come; But Reprobates are appointed unto wrath, *1 Thes. 5. 9.* *Ergo.*

3. They that are vessels of wrath, shall suffer everlasting Death in the World to come: But Reprobates are vessels of wrath, *Rom. 9. 22.* *Ergo.*

4. They that will never believe effectually, shall dye in the guilt of their sins, and so suffer everlasting Death in the World to come, *John 8. vers. 24.* But Reprobates will never believe effectually. *Ergo.*

5. They that will never unfeignedly repent, and so turn from their evil ways, shall suffer everlasting Death in the World to come; as may appear, *Ezek. 3. 19. & 18. 20.* But Reprobates will never unfeignedly repent, and so turn from their evil ways. *Ergo.*

6. They that will Apostatize, and grow worse and worse, shall suffer everlasting Death in the World to come; as may appear, *Ezek. 3. 20. & 18. 24.* But Reprobates will still Apostatize, and grow worse and worse, *2 Tim. 3. 13.* *Ergo.*

7. They that will still hate wholesom reproof, shall suffer eternal Death in the World to come,

according to that of Solomon, *He that hateth reproof shall dye, Prov. 15. 10.* But Reprobates will still hate reproof while they shall remain here. *Ergo.*

8. They that will still and finally be wicked persons, shall suffer eternal Death in the World to come, according to that of the Lord, *O wicked man, thou shalt surely dye, Ezek. 33. 8.* But Reprobates will still and finally be wicked persons. *Ergo.*

9. They that will still despise Gods Ways and Commandments, shall be sure to suffer everlasting Death in the World to come, as Solomon saith, *He that despiseth his Ways shall dye, Prov. 19. 16.* But Reprobates will still thus do while they shall remain in this world. *Ergo.*

Thirdly, Touching the Causes of it, I affirm,

1. That the Efficient Cause of this their Death, shall be the whole Trinity, God, Father, Son, and Holy Ghost: For it is said concerning wicked Reprobates, That God hath prepared for them the instruments of death, *Psal. 7. 13.* And that he will kill their children with death, *Rev. 2. 23.* And if the whole Trinity will do this, then it is the whole Trinity that shall inflict eternal Death upon Reprobates in the World to come.

2. That the Meritorious Cause hereof is and shall be sin for sin only; and every sin, in its own nature, deserves death, both temporal and eternal; as it is written, *Death entered by sin, Rom. 5. 12.* The wages of sin is death, *Rom. 6. 23.* The Soul that sinneth shall dye, *Ezek. 18. 20.* And though it be true, that all such as have, or shall have, their sins pardoned through Christ, shall escape eternal Death

Death, notwithstanding the desert of their sin; yet it is most certain, that Reprobates shall suffer this Death in the World to come even for their sin, as the Meritorious Cause thereof; and then they shall acknowledge that every sin of theirs hath brought this Death upon them.

3. That the Final Cause of it shall be the Glory of Gods Justice; for he shall punish them with everlasting Death, that he may manifest the Glory of his Justice upon them, and that all men may see his Righteousness.

This latter Proposition may inform us as before:

1. That it had been good for Reprobates if they had never been born: for if they had never been born, they could never have suffered everlasting Death: But now seeing they have been, are, or shall be all born, this death shall seize upon them.

Use.

2. That it will be worse with such in the World to come then it can be with them in this world: for here they can suffer no other then a temporal death; but hereafter they shall suffer eternal death, not without cause, but for their sins.

3. That all men, living in the body, should take some speedy course for their own safety, that they be preserved from eternal death; for I know that none of us are willing to suffer this death with Reprobates in the World to come; and the Word of God prescribes a way for the avoyding of it: And therefore all should take this way, or this course, for their own safety and preservation.

Object. But what course must we take for to preserve our selves from this eternal death?

Sol. First, We must earnestly pray to have our sins pardoned, as our Saviour hath taught us in his

Prayer; and this pardon of sin will preserve us from eternal death; as may appear by that speech of *Nathan* to *David*, *God hath put away thy sin, thou shalt not dye*, 2 *Sam*. 12. as if he had said, Though thou mayst and must dye a temporal death, yet thou shalt not dye an eternal death, because God hath pardoned thy sin.

Secondly, Because this pardon of sin cannot be obtained without a lively faith in Christ, we must, in the next place, labour and pray for this faith; and such a faith as this will preserve us from eternal death; as may appear by that saying of Christ to *Martha*, *Whosoever liveth, and believeth in me, he shall not dye*, *Joh*. 11. 26. that is, though he dye a temporal death, yet he shall not an eternal death, because he believeth in me.

Thirdly, Because our faith cannot be good without repentance, we must also labour for a true and lively repentance; and such a kind of repentance will preserve us from everlasting Death; according to that of the Prophet: *If the wicked will turn from all his sins that he hath committed, and keep all my Statutes, and do that which is lawful and right, he shall surely live, he shall not dye*, *Ezek*. 18. 21. that is, he shall not dye eternally.

Fourthly, Because our repentance cannot be effectual without sincere obedience, which includes an hearty desire to keep the Commandments of God and of Christ, we must, in the last place, be willing and obedient to his Commandments; and this obedience will preserve us from eternal death; according to that of our Saviour: *Verily, verily I say unto you, If a man keep my sayings, he shall not see death*, *Joh*. 8. 51. that is, he shall never see eternal death, so as to suffer it.

SECT. XIII.

Touching the Glory of Gods Elect, and the Shame of Reprobates, in the World to come.

Here followeth a third special Difference which shall be betwixt the fore-named parties in the World to come, which may be thus expressed in two Propositions:

Gods Elect shall be rewarded with Glory
Reprobates shall be rewarded with Shame } *in the World to come.*

First, Gods Elect shall be rewarded with Glory in the World to come. Touching which Glory of theirs, we are to consider:

The Nature of it.

The Certainty of it.

The Degrees of it.

The Causes of it.

The Continuance of it.

1. As concerning the Nature of it: By the Glory of Gods Elect in the World to come, I understand, that they shall have nothing to be ashamed of, but shall have much to glory of in that world.

They shall have nothing to be ashamed of in that world, because their sins shall be all forgiven, *Psal.* 32. 1. *Acts* 3. 19. and they that shall have all their sins forgiven in that world, and declared to be forgiven, shall have nothing to be ashamed of.

And as they shall have all their sins forgiven, so they shall have all their sins forgotten in that world ; for where God forgives any sin, there will he also forget it, so as never to impute it, *Isa. 43. 25.* And they that shall have all their sins forgotten, shall have nothing to be ashamed of in that world.

Again, As they shall have their sins all forgotten, so shall they have their consciences cleared from the guilt of sin in the World to come ; for they shall have boldness at the Day of Judgment, *1 Joh. 1. 7.* which boldness shall arise from a conscience cleared and cleansed from the guilt of sin, and shall continue for ever : and they that shall have their consciences thus cleared, shall have nothing to be ashamed of in that world.

Yea, they shall have none to lay any thing to their charge in the World to come, as I gather from that Interrogation of the Apostle : *Who shall lay any thing to the charge of Gods Chosen ? Rom. 8. 33.* Seeing God, in and by Christ, hath or shall fully justify all his Elect, he might well say, *Who shall lay any thing to their charge ?* for doubtless, neither God, nor Christ, nor Angels, nor Men, nor Devils, shall lay any thing to their charge in the World to come ; and consequently they shall have nothing to be ashamed of in that world.

But on the contrary, they shall have much to glory of, because all their graces and vertues, with their several operations in this world, shall be remembered in the World to come ; as the Prophet saith, *A Book of Remembrance was written before him for them that feared the Lord, and thought upon his name, Mal. 3. 16.* And they that shall have all their graces and vertues, with their several operations, in the

World

World to come remembred, shall have much to glory of that world.

Beside this, they shall have all their graces and vertues illustrated, and made to shine before Angels and men in the World to come : For God shall bring forth their righteousness as the light, and their judgment as the noon day, *Psal. 37. 6.* They that are wise, shall shine as the firmament, and they that turn many unto righteousness, as the stars for evermore, *Dan. 12. 3.* And the righteous shall shine as the Sun in the Kingdom of their Father, *Mat. 13. 43.* And they that shall have their graces and vertues thus illustrated, shall have much to glory of in that world.

And which is more, they shall have all their graces and vertues perfected in the World to come : When that which is perfect is come, that which is imperfect shall be done away, *1 Cor. 13. 10.* Though it be hard to shew what use there shall be of some graces in the World to come, as of Repentance, Patience, &c. yet because all graces are imperfect in this life, doubtless they shall be all perfected hereafter in Gods Elect : And they that shall have all their graces and vertues perfected, shall have much to glory of in that world.

Yea, they shall have all their graces and vertues, with their several acts and operations, recompenced in the world to come ; as Moses expected, when he chose rather to suffer affliction with the People of God, then to enjoy the pleasures of sin for a season, *Hebr. 11. vers. 26.* And they that shall have such a recompence, shall have much to glory of in the world to come. And thus we may understand the Nature of this Glory.

3. As concerning the certainty of it, I affirm, That Gods Elect shall most certainly be rewarded with glory in the world to come: As may be made good by these Arguments:

1. They that are predestinated unto glory, shall be rewarded with glory in the world to come: But Gods Elect are predestinated unto glory, Rom. 8. 30.

Ergo.

2. They that are vessels prepared unto glory, shall be rewarded with glory in the world to come: But Gods Elect are vessels prepared unto glory, Rom. 9.

23. Ergo.

3. They that are, or shall be, effectually called unto glory, shall be rewarded with glory in that world: But Gods Elect are, or shall be, all called effectually unto glory, 1 Thess. 2. 12. 2 Pet. 1. 3. Ergo.

4. They that are, or shall be, heirs of glory, shall be rewarded with glory in that world: But Gods Elect are, or shall be, all heirs of glory, Ro. 8. 17. Ergo.

5. They that shall never be ashamed in the world to come shall be rewarded with glory in that world: But Gods Elect, though they have much to be ashamed of in this world, shall never be ashamed in the world to come: as may appear by that of the Prophet, They shall not be ashamed, nor confounded, world without end, 1 Sa. 45. 17. My people shall never be ashamed, Joel 2. 26, 27. Ergo.

6. They that shall be a glorious Church in the world to come shall be rewarded with glory in that world: But Gods Elect shall be a glorious Church in that world without spot or wrinkle, Eph. 5. 27. Ergo.

7. They that shall partake of glory in the world to come, shall be rewarded with glory in that world: But Gods Elect shall be partakers of glory in that world, 1 Pet. 5. 1. Ergo.

8. They

8. They that are, or shall be, *wise in Gods esteem*, shall inherit glory in the world to come, *Prov. 3. 35*. But Gods elect are, or shall be, *wise in his esteem*. Ergo.

9. They that are, or shall be, *righteous in Gods account*, shall be rewarded with glory in the world to come; according to the burthen of that triumphant song, *Glory to the righteous, Isa. 44. 6*. But Gods Elect are, or shall be, all *righteous in Gods account*. Ergo.

10. They that have, or shall have, *their faith tryed as by fire*, shall have glory in the world to come, *1 Pet. 4. 7*. But Gods Elect have, or shall have, *their faith tryed as with fire*. Ergo.

11. They that do, or shall, *walk uprightly before God*, shall have glory in the world to come; according to his promise, *Psal. 84. 11*. But Gods Elect do, or shall thus walk. Ergo.

12. They that are, or shall be, *guided by the counsel of Gods Word* here, shall be rewarded with glory in the world to come; according to that of the Prophet, *Thou shalt guide me with thy counsel, and afterward receive me to glory, Ps. 73. 24*. But Gods Elect are, or shall be, *guided with Gods counsel* here. Ergo.

13. They that do, or shall, *glorifie God in this life*, shall be rewarded with glory in the world to come, *Joh. 13. 32*. But Gods Elect do, or shall, *glorifie him in this life*. Ergo.

3. Next, as concerning *the degree* of it, I acknowledge, That there shall be degrees of glory in the world to come, according to the degrees of grace and virtue in this world; and that those of the Elect, which have been, or shall be, more gracious then others here, shall be more glorious hereafter; as on the contrary, those of them that have been, or shall be, less gracious here, shall be less glorious hereafter: so much the Apostle illustrateth

illustratech by a comparison taken from the natural glory of the Sun, the Moon, and the Stars: *There is one glory of the Sun, and another glory of the Moon, and another glory of the Stars; for one Star differeth from another in glory: So shall it be in the Resurrection,* 1 Cor. 15. 41, 42. And if it shall be so in the Resurrection, then it shall be so in the World to come, amongst Gods Elect: And it was shewed before, *That some of them shall shine as the Firmament, some as the Stars, and some as the Sun, in the Kingdom of their Father.* Now for natural glory, we know the Sun hath more then the Moon, the Moon more then the Stars, some Stars more then others: And on the contrary, the Firmament hath less natural glory then the Stars, the Stars less then the Sun: So by these places and similitudes we are taught what to think and judg of degrees of glory in the world to come.

4. As concerning the causes of it, I affirm:

1. That the efficient cause of it shall be the whole Trinity, Father, Son, and Holy Ghost: For the God of glory shall glorifie his Elect in the world to come; and the whole Trinity is the God of glory, *Psa. 29. 3. Act. 7. 2. And he shall give glory to the upright, Psal. 84. 11.*

2. That the meritorious cause of it shall be onely Christ our Mediator, who is called the hope of glory, *Col. 1. 27.* and the Lord of glory, *1 Jam. 2. 1.* because, in a meritorious way, he hath brought, and as to bring, many sons unto glory, *Hebr. 2. 10.*

3. That the final cause of it is and shall be the glory of Gods mercy: He wil glorifie his Elect in the world to come, that he may glorifie his mercy upon them; as he doth all things chiefly for his own glory, *Rom. 11. 36.*

4. That

4. That the instrumental cause of it is, and shall be, the Word or Gospel of Christ, which hath ever been instrumental unto some, for the obtaining of glory, 2 Thess. 4. 14. and is so far instrumental for this purpose, as it is accompanied with the Ministry of Gods Spirit; and therefore it is said in another place, We are changed from glory to glory by the Spirit of Gods 2 Cor. 3. 18. *all this to assist the text*

5. As concerning the continuance of it, I say, That this glory shall continue for ever upon Gods Elect in the world to come; and that they shall never cease to be glorious; for which cause it is called an eternal weight of glory, 2 Cor. 4. 17. and it is often called eternal glory; as 1 Tim. 2. 10. 1 Pet. 5. 14. 10.

Now this doctrine, touching the glory of Gods Elect in the world to come, is usually applied in Scripture by way of Exhortation; to which purpose only I shall here also apply it: And in this Exhortation I shall speak unto you all, as unto Gods Elect. For though I am not certain that all of you are of this sort, and of this number, yet you may be all, or many of you, of this sort, for ought I know to the contrary: Neither dare I say of any particular person, now living amongst us, that this man, or this woman, is none of Gods Elect. Wherefore, supposing in my charity that you may be of this sort, I now in this, as in all other Exhortations, speak unto you, as unto such. And so exhort you: *how should I say to you*

1. To be patient in all your present tribulations and afflictions, because it is most certain that Gods Elect shall be rewarded with glory in the world to come; and therefore you should be patient in the mean time: Especially considering,

1. That the afflictions of this, though grievous in them-

Use. 1

themselves it may be, are but light, in comparison
of the glory that shall be revealed hereafter. And
therefore worthy to be compared with it, Rom. 8.
18. That the afflictions of this life are but short
and momentary, in comparison of the glory here-
after.

3. That the afflictions of this life, if patiently
suffered, in obedience to Gods will, shall be recom-
pensed with glory, and so shall make for us a gain
according to the weight of glory, 2 Cor. 4. 17.
For to be plain in good works; and in doing
Gods will. For to him that doth good, shall be glo-
ry, Rom. 2. 13. And look what good any man doth, in
obedience to Gods will, he shall receive, 1 John 3. 22.
wherein he be diligent, Eph. 6. 8. Yea, the more
good we shall do, in obedience to Gods will, the
more glory shall we receive; according to that of
the Apostle, 1 John 3. 22. who shall keep his
commandments; but he that doth not, shall reap
punishment, 2 Cor. 5. 10.

To hope for glory in the world to come: For
it is most certain that Gods Elect shall be rewarded
with glory in that world; and therefore they should
constantly hope for it, as Saint Paul, and other Be-
lievers with him, did not only hope for this glory,
but also rejoice in hope thereof, Rom. 8. 24. And this
hope is that which will support the Soul in the hour
of temptation and distress; whereas without it the
Soul is in danger of sinking into the gulf of despair.
Wherefore let us still hope in the Lord, and that
for this glory, which is to be revealed in the world
to come.

4. To glorify God in this world, and to give as
much

much glory to him as we can. How else can we expect to be glorified of him in the world to come? And we should here consider: First, That we are often commanded to glorifie God: *Glorifie him ye sons of Jacob, Psal. 22. 23. Ye are bought with a price, therefore glorifie him both in your souls and bodies, which are his, 1 Cor. 6. 20.* Secondly, That glory doth most tightly belong unto God, because his glory is above Heaven and Earth, *Isa. 148. 13.* Thirdly, That Gods glory is most dear unto him, because he will not give his glory to another, *Isa. 42. 8.* Fourthly, That God doth seek his own glory in all his actions for to teach us to do the like. Fifthly, That Herod was punished with sudden death, because he gave not glory to God, but to himself, *Acts 12. 23.* Wherefore we should be careful to give all possible glory to God in this life.

How may we glorifie him in this life?

We may do it divers ways: As,

1. By beleeving Gods statutes and promises effectually: As *Abraham, being strong in the faith, gave glory to God, Rom. 4. 26.* so may we, if we be strong in the faith. Yea, hereby we shall give him the glory of his truth and faithfulness: for as he that beleeveth not, hath made him a liar; so he that beleeveth, hath put to his seal, *That God is true.*

2. By being thankful unto God for favors and benefits received: for he that offereth praise, glorifieth him, *Psal. 50. 23.*

3. By being fruitful in grace: For herein is my Father glorified (saith Christ) if ye bring forth much fruit, *Joh. 15. 8.*

4. By

Quest.

Ans.

4. By being exemplary to others in a good way : for hereby we shall not onely glorifie our selves, but shall occasion others to do the like : according to that of our Saviour, *Let your light so shine before men, that they may see you good works, and may glorifie your Father which is in Heaven,* *Mat. 5. 16.*

5. By being patient under the reproaches that are, or shall be, put upon us for Christs sake : according to that of the Apostle, *If ye be reproached for the Name of Christ, happy are ye : On their part he is evil spoken of, but on your part he is glorified :* *1 Pet. 4. 14.*

6. By intending Gods glory in all our lawful actions, according to the Apostles rule, *Whatsoever ye do in word, or deed, do all to the glory of God :* *1 Cor. 10. 31.*

2. *Proposit.*

The next Proposition is, *That Reprobates shall be rewarded with Shame in the WORLD to come.*

Touching which Shame of theirs, we are to consider :

The Nature of it.

The Certainty of it.

The Degrees of it.

The Causes of it.

The Continuance of it.

First, Touching the nature of it, I conceive, That their shame in the World to come, shall be a total privation of glory : because they shall have nothing to glory of in the World to come : no Innocency, no Righteousness, no Holiness, no Faith, no Repentance, no Love, no Obedience, &c. but they shall have much to be ashamed of.

1. Because

1. Because their sins in this world shall all be remembred, and set before them, as the Lord saith by the Prophet, *Thou thoughtest, that I was altogether such a one as thy selfe; but I will reprove thee, and set them in order before thine eyes, Psal. 50. 21.* and they that shall have all their sins remembred, and set before them in the World to come, shall have much to be ashamed of in that world.

2. Because they shall have their consciences awakened, to accuse and condemne them in the World to come, *Rom. 2. 15.* and if so, then they shall have much to be ashamed of in that world.

3. Because they shall bear the guilt and punishment of all their sins in the World to come, as it is written, *God shall bring upon them their own iniquity, Psal. 94. 23.* they shall bear their iniquity, *Ezek. 44. 12.* and every man (without a pardon) shall bear his own burthen, *Gal. 6. 5.* and they that shall bear the guilt and punishment of all their sins in the World to come, shall have much to be ashamed of in that world; and so I understand the nature of their shame:

Secondly, touching the certainty of it; I say, that reprobates shall most certainly be rewarded with shame in the World to come, as may be good by these Arguments.

1. They that will still be wicked in this world shall be rewarded with shame in the world to come, according to the Prayer of David, *Let not me be ashamed, but let the wicked be ashamed, Psal. 31. 17.* but reprobates will still be wicked in this World: Ergo:

P

2. They

2. They that will still forsake God in this world, shall be rewarded with shame in the world to come, according to that of the Prophet, *O Lord, all that forsake thee shall be ashamed,* Jer. 17. 13. but reprobates will still forsake God, and go on whoring from him in this world: *Ergo.*

3. They that will finally be ashamed of Christ, and his Gospell in this world, shall be rewarded with shame in the world to come, according to that of our Saviour, *Whosoever shall be ashamed of me, and of my words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he shall come in the glory of his Father with the holy Angels:* But reprobates will finally be ashamed of Christ and his Gospell in this world: *Ergo.*

4. They that will still hate the righteous in this world, shall be rewarded with shame in the world to come, as it was said to Job, *They that hate thee shall be clothed with shame,* Job. 8. 22. but Reprobates will still hate the righteous in this world: *Ergo.*

5. They that will still be the servants of sin and Satan in this world, shall be rewarded with shame in the world to come, according as God saith by the Prophet, *My servants shall rejoyce, but ye shall be ashamed,* Esa. 65. 13. but reprobates will still be the servants of sin and Satan in this world: *Ergo.*

6. They that will still be foolish in this world in a spirituall sense, shall be rewarded with shame in the world to come, according to that of Solomon, *Shame shall be the promotion of fools,* Prov. 3.

35. but reprobates will still be foolish in a spirituall sense : *Ergo.*

7. They that will still be proud in this world, and live under the dominion of this sin, shall be rewarded with shame in the world to come, according to the Prayer of David, *Let the proud be ashamed, Psal. 119. 78.* And as Solomon intimates, *When pride cometh, then cometh shame, Prov. 11.2.* but reprobates will still live in this sin, without repentance in this world : *Ergo.*

8. They that will still refuse wholesome instruction in this world, shall be rewarded with shame in the world to come, as it is said, *Shame shall be to him that refuseth instruction, Prov. 13.18.* but reprobates will still refuse wholesome instruction in this world : *Ergo.*

9. They that shall rise againe to shame at the generall Resurrection, shall be rewarded with shame in the world to come : But reprobates shall rise again to shame at the generall Resurrection, *Dan. 12.2. Ergo.*

Thirdly, Touching the degrees of this their shame, I conceive that they shall be proportioned according to their degrees of sinning in this world ; as their sins shall be more or lesse, so shall their shame be ; the greater sinners amongst them shall have the greater shame, and the lesser sinners amongst them the lesser shame in the world to come : And so I conceive, because as every one of them shall bear his own iniquity, so every one of them shall ber his own shame, *Ezek. 16.54.* yet every one of them shall be filled with shame, *Hab. 2.6.*

Fourthly, Touching the causes of this their shame, I say,

1. That the meritorious cause of it is, and shall be onely their sin; for one sin deserves shame, and every sin of it's own nature deserves the shame of this world, and of that which is to come. And though it be true, that such sinners as have, or shall have their sins pardoned, shall never be put to shame in the world to come; yet Reprobates (who shall never have their sins pardoned, because they will never repent in season) shall be sure in the world to come to beare the whole shame which their sins have deserved, or shall deserve.

2. That the efficient cause of it shall be the whole Trinity, God, Father, Son, and Holy Ghost; for the same God that is now displeased and offended with their sins, is he that shall bring them to shame, and put them to shame, and fill their faces with shame in the world to come, as appears by the prayer of the Prophet, *Psal.* 83.16;17.

3. That the finall cause of it shall be the glory of Gods justice, he shall reward them with shame, that he may glorifie his Justice upon them.

Fifthly, Touching the continuance of it; I say that this shame of theirs shall continue for ever in the world to come, for which cause it is said, that their *everlasting confusion shall never be forgotten, Jer.* 20. 11. and their *perpetuall shame shall never be forgotten, Jer.* 23. 40.

Use.

Which latter Proposition doth not only confirm what hath been formerly said, viz. that it

had

had been good for Reprobates if they had never been born, and that it shall be worse with them in the World to come, then it can be with them in this World; but also, it should admonish all mankind now living amongst us to take some effectuall course for their own safety, that they may be preserved from this everlasting shame: we are not willing to have our share with Reprobates in it, therefore we should take some effectuall course for our preservation from it.

What course must we take for our preservation? *Quest.*

1. We must sue out a pardon for our sins in the name of Christ while we live, and if we can obtaine this pardon, we shall be preserved, if not from temporall, yet from everlasting shame. *Answ.*

2. We must constantly believe in the Lord Jesus Christ, and this faith will preserve us, if not from temporall, yet from everlasting shame in the world to come; as it is written, *Behold I lay in Sion a chief corner stone, elect and precious, and he that believeth on him shall not be ashamed, Rom. 9. 33. shall not be confounded, 1 Pet. 2. 6. viz. in the world to come.*

3. We must hope in the Lord for good things promised, and this hope, if it be a lively hope, maketh not ashamed, *Rom. 5. 5.* but will preserve us, if not from temporall, yet from eternall shame in the world to come.

4. We must patiently wait upon God for the accomplishment of his promises, and then we shall not be ashamed in the world to come, as

it is said, *they shall not be ashamed that wait for me* *Esa. 49. 23.*

5. We must be willing to observe and keep all the knowne precepts of God so far as they shall concern us, and then we shall be preserved from this eternall shame, as *David* saith, *Then shall I not be ashamed when I have respect unto all thy Commandements, Psal. 119. 6.*

6. We must be soundly affected to Gods Word, and then we shall be safe from eternall shame, according to the prayer of *David*, *Let my heart be sound in thy statutes, that I be not ashamed, Psal. 119. 80.*

7. We must walk uprightly and sincerely before the Lord, because the Lord knoweth the days of the upright, and they shall not be ashamed in the evill time, *Psal. 37. 18, 19.*

8. We must persevere in grace received, which is to abide in Christ unto the end, and then we shall be safe from eternall shame according to that of *S. John*, *Little children abide in him, that when he shall appear we may have confidence, and not be ashamed before him at his coming, 1 Joh. 2. 28.*

SECT. XIII.

*Touching the honour of Gods Elect, and the contempt
of Reprobates in the world to come.*

Here followeth a fourth speciall difference,
which shall be betwixt the parties before-
named; which difference may be thus expressed
in two Propositions,

Gods Elect shall be honoured } in the world
Reprobates shall be contemned } to come.

The former Proposition is, That Gods Elect *Proposi-*
shall be honoured in the world to come; touch- *tion.*
ing which honour of theirs, we are to consider
two things, viz.

The nature of it,

The certainty of it.

First, Touching the nature of it: I conceive that
they shall be honoured with an high esteem in the
world to come, and that on Gods part, on
Christs part, amongst the Angels, amongst them-
selves, and amongst the reprobate sort of man-
kind.

1. They shall be highly esteemed of in the
world to come on Gods part; for he shall still
esteem them as his Covenant-people according
to his promise, I will be your God, and ye shall be
my people, *Rev. 21. 3.* which promise is often re-
peated, he shall still esteem them as his children,
according to his promise, *I will be a father to you,*
and ye shall be sons and daughters unto me, saith the
Lord Almighty, 2 Cor. 6. 18. He shall still esteem
them as his faithfull servants, according to that

saying, *Well done good and faithfull servant*, *Mat.* 25.23. He shall still esteem them as his triumphant Church, as the new Jerusalem, *Rev.* 21. 2. Yea, he shall so highly esteem of them in the world to come, that he shall put a new name upon them, *Esa.* 62.2. another name from what they now have, *Esa.* 65.15. a name better then of sons and daughters, an everlasting name, *Esa.* 56.5.

Heb. 2. 11.

2. They shall be highly esteemed of in the world to come on Christs part; for he shall still esteem them as his brethren; he was not ashamed to call them his brethren in this world, neither shall he be ashamed to call them such in the world to come; he shall still esteem of them, as of the children of God, according to that compellation of his, *Come ye blessed children of my Father*, *Mat.* 25.34. He shall still esteem of them as of his familiar friends, as may appear by this, because it is said, that they shall eat and drink with him at his table in his Kingdome, *Luk.* 22.30; and shall sit some of them at his right hand, and some at his left in his Kingdome, *Mat.* 20. 23. Yea, he shall so highly esteem of them, that he shall still own them for Kings and Priests to God, *Rev.* 1. 6.

3. They shall be highly esteemed of in the world to come amongst the Angels good and evill; for the good Angels shall so highly esteem of them, that they shall own them for their superiours in some respect, seeing Christ took not upon him the nature of Angels, but the seed of *Abraham*; and the evill Angels shall so highly esteem of them, that they shall owne them for their Judges, and shall not dare to think dishonourably of them, *1 Cor.* 6.3,

4. They

4. They shall be highly esteemed of amongst themselves, for we know that Gods Elect after they are effectually called, do honour one another with an high esteem here in this world, *Psal. 15.*

4. much more shall they honour one another with an high esteem in the world to come.

5. They shall be highly esteemed of in the world to come, amongst the reprobate sort of mankind; for these also shall have an high and honourable esteem of Gods Elect in the world to come; for this cause it is said, that the *Gentiles shall see their righteousness, and all Kings their glory, Isai. 62. 2. God shall establish Jerusalem a praise in the earth, Isai. 62. 7.* which I understand to be spoken chiefly of the new earth, or world to come, yea saith the Lord, *they shall be a praise and an honour before all the Nations of the earth, Jer. 33. 9. I will get them praise and fame in doing land, where they have been put to shame, Zeph. 3. 19.*

Secondly, touching the certainty of it, I say, that Gods Elect shall most certainly be honoured in the world to come, as may appear by these arguments.

1. They that are vessells of honour, shall be honoured in the world to come, but Gods Elect are vessells of honour, for which cause they are compared to such vessells of a potter as are made for honour, *Rom. 9. 21.* and to such vessells in a great house as serve for honourable uses, *2 Tim. 2. 20. Ergo.*

2. They that do, or shall know God effectually in this world, shall be honoured in the world to come, according to that promise, *I will set him on high, because he hath known my Name, Psal. 91. 14.*
which

which is, as if the Lord had said, I will honour him both in this world if I shall see it expedient, and much more in the world to come, but Gods Elect do, or shall all know God effectually in this world: *Ergo.*

3. They that shall call upon God in sincerity here in this world, shall be honoured in the world to come, according to that promise, *He shall call upon me, and I will answer, and honour him, Psal. 91.15.* But Gods Elect do, or shall call upon him in sincerity in this world: *Ergo.*

4. They that do, or shall go, fear the Lord with a godly fear here in this world, shall be honoured in the world to come; as we may gather from that of Solomon; *by the fear of the Lord are riches and honour, Pro. 22.4.* but Gods Elect do, or shall fear him with a godly fear here in this world: *Ergo.*

5. They that do, or shall humble themselves for their sins after an holy manner here in this world, shall be honoured in the world to come; according to that of Solomon, *before honour is humility, Pro. 15.33.* and *honour shall uphold the humble in spirit, Pro. 29.23.* but Gods Elect do, or shall all humble themselves for their sins, after an holy manner here in this world: *Ergo.*

6. They that are, or shall be mercifull towards others, and follow after mercy here in this world in obedience to God, shall be honoured in the world to come, according to that promise. *He hath dispersed abroad, he hath given to the poor, his righteousness remaineth for ever, his horn shall be exalted with honour, Psal. 112.9.* and Solomon saith, *he that followeth after mercy, findeth honour, Pro.*

21.21. but Gods Elect are, or shall be mercifull in this senie here in this world: *Ergo.*

7. They that do, or shall regard wholesome reproof, shall be honoured in the world to come; as Solomon saith, *He that regardeth reproof, shall be honoured, Pro. 13. 18.* but Gods Elect do, or shall regard wholesome reproof in this world: *Ergo.*

8. They that do, or shall do good in obedience to Gods will here in this world, shall be honoured in the world to come, according to that of the Apostle. *Honour to every one that worketh good, to the Jew first, and also to the Greek, Rom. 2. 10.* but Gods Elect do, or shall do good in obedience to Gods will here in this world: *Ergo.*

9. They that are, or shall be the faithfull servants of Christ here in this world, shall be honoured in the world to come, according to that of our Saviour, *If any man serve me, him wil my Father honour, Joh. 12. 26.* but Gods Elect are or shall be faithfull servants of Christ here in this world: *Ergo.*

10. They that shall conscionably purge themselves from the errors of these times, shall be honoured in the world to come, according to that of the Apostle, *If any man purge himselfe from these, he shall be a vessell unto honour, 2 Tim. 2. 21.* but Gods Elect are such as do, or shall purge themselves from the known errors of their times: *Ergo.*

11. They that do, or shall honour God sincerely here in this world, shall be honoured of him in the world to come, as the Lord saith, *Them that honour me I will honour, 1 Sam. 2. 30.* but Gods Elect do, or shall sincerely endeavour to honour

Use.

honour him here in this world: *Ergo.*

This Proposition should comfort all Gods Elect, that are now effectually called, against the reproach and contempt of this wicked world: for such of all others are most obnoxious to be contemned of the wicked, if for no other cause, yet for their graces and vertues, as our Saviour himself, though full of grace and vertue, was despised and contemned of many in this life; and the Apostles themselves notwithstanding their gracious conversation, were made the off-scouring of all things: yea the godly complained of old, *Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud, Psal. 103. 4.* and David said, *remove from me reproach and contempt, Psal. 119. 22.* Now when this comes to be our case as it is the case of many good Christians, who are of Gods Elect, we should consider how our condition shall be altered in the world to come, where we shall be so far advanced above the contempt of this world, that we shall be honoured on Gods part, on Christs part, amongst the Angells, amongst the Saints, and amongst the wicked themselves, and shall we not take comfort in this.

Again, this should exhort all of us (that may be of Gods Elect, for ought we know to the contrary) to honour God to the most of our ability here in this world. Forasmuch as,

1. We are commanded to honour him, and to sing forth the honour of his Name, *Psal. 66. 2.*

2. We are taught by many examples so to do, for our Saviour was carefull on this earth to honour him, as he said to the Jews, *I honour my Father*
ther

ther and ye dishonour me, *Job*. 8. 49. and the faithfull of former times were carefull to honour him, as we may well think; 1. Because they honoured Christ, and had an high esteem of him, for they esteemed him to be fairer then the children of men, *Psal.* 45. 2. to be the chiefest of ten thousand, *Cant.* 5. 10. to be the wonderfull, Counsellor, the Almighty God, the everlasting Father, the Prince of Peace, *Isay* 9. 6. to be the chief Shepherd and Bishop of their souls, *1 Pet.* 2. 25. 2. Because they honoured the word of God, and had an high esteem of it, for they esteemed it above riches, *Psal.* 119: 19. better then gold and silver, *Psalme* 119. 72. more then their ordinary food, *Job* 23. 12. 3. Because they honoured the place of his publike worship, and would say with the Prophet, *O how amiable are thy Tabernacles O Lord of Hosts! one day in thy Courts is better then a thousand, I had rather be a door-keeper in the house of my God, then to dwell in the tents of wickednesse, Psal.* 84. 1. 10. 4. Because they honoured those that feared the Lord with a godly fear, *Psa.* 15. 4. & it was much to be commended in *Nebuchadnezzar* King of Babylon, that after the Almighty had afflicted him sore, he resolved to honour him that liveth for ever, to honor the King of heaven, *Dan.* 4. 34, 37. Having then such examples before us, we should be moved to make them our paterns.

3. We know that honour must be given; to whom honour is due; and honour is due to God, as he is our Creatour, as he is a Father, *Mal.* 1. 6. as he is a King; and in these respects we should give honour unto him.

4. He is worthy to receive all possible honour
from

from us, as the twenty four Elders confessed, *Thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast created all things, and for thy wills sake they are and have been created*, Revel. 4.11.

5. Unless we honour him in this world, we have no reason to expect honor from him in that world which is to come.

6. But if we honour him in this, we shall be sure to be honoured of him in that world, according to his promise, *Them that honour me, I will honour*, 1 Sam. 2.30.

How must we honour him in this world?

1. We must honour him in our hearts, by having an high esteem of him, as *Moses* had when he said, *Lord, who is like unto thee among the Gods? glorious in goliessse, fearful in praises, doing wonders*, Exod. 15.11. as *Hannah* had when she said, there is none holy as the Lord, neither is there any rock like our God, 1 Sam. 2.2. as *David* had when he said, *Who is a God save our Lord? who is a rock save our God*, Psal. 18.31. as *Asaph* had when he said, *Lord whom have I in heaven but thee? who is there on earth that I desire in comparison of thee?* Psal. 73.25. as *Paul* had when he said, *O the depth of the wisdom, and the knowledge of God*, &c. Rom. 11.33. without which honour none can be accepted, *Isai.* 29.13.

2. We must honour him in our bodies, by yeelding bodily submission and reverence unto him upon all occasions, and by keeping our bodies pure and chaste, 1 Thes. 4.4.

3. We must honour him in our thoughts, words and actions, as at other times, so chiefly upon the Sabbath

Sabbath or Lords day, according to that charge of the Prophet, *Thou shalt honour him, not doing thine own waies, nor finding thine own pleasures, nor speaking thine own words, Ilai. 58. 13.*

4. VVe must honour him with our earthly substance, when we have occasion and opportunity so to do; according to that of Solomon, *Honor the Lord with thy substance, and with the first fruits of all thine increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine, Prov. 3. 9. 10.* Now I conceive that in these times men do give the Lord the first fruits of all their increase, when they do duly and conscionably part with the tythes or tenths of all their increase: and if so, then we may safely infer from hence, that they which duly and conscionably part with their tythes, do honour the Lord with their substance, and may well hereupon expect a blessing from him, because of this promise.

5. VVe must honour him in this world above all others, above our selves, as our Saviour honoured him above himself, *Joh. 8. 54.* above our earthly Kings, Parents, Children, &c. for we know this was imputed as a sin to *Eli* the Priest, that he honoured his sons above God, *1 Sam. 2. 29.* the chiefest good must have the chiefest honour, and we acknowledge him to be our chiefest good, therefore we must honour him above others.

The latter Proposition is, *That reprobates shall be contemned in the world to come,* touching which contempt of theirs, we are to consider,

The nature of it.

The certainty of it.

First, touching the nature of it. I conceive that

to be contemned, is all one, as to be lightly or lowly esteemed of, and so the word is interpreted in Scripture, as whereas *Iesurun* contemned God, it is said that he *lightly esteemed the rock of his salvation*, *Deut. 32. 15.* and whereas the wicked shall be contemned if they repent not, it is said, *they shall be lightly esteemed*, *1. Sam. 2. 30.* So then, when I say that Reprobates shall be contemned in the world to come, I understand that they shall be lightly esteemed of in the world to come, on Gods part, and Christs part, amongst the Angels, amongst the Saints, and amongst themselves.

They shall be lightly esteemed of on Gods part in the world to come, for he shall esteeme them for no other, then reprobates, cast awayes, cursed children, children of the devill, children of wrath, and heirs of perdition.

They shall be lightly esteemed of on Christs part, for he shall have the same esteem of them, which his Father shall have in the world to come.

They shall be lightly esteemed of amongst the good Angels, who have no good esteem of impenitent sinners in this world, such as think they need no repentance, *Luk. 15.* and if so, we may wel think that they shall have a very light esteem of reprobates in the world to come.

They shall have a light esteem amongst evill Angels, who have no great esteem of impenitent sinners in this world, as may appear by that speech of Satan to those Conjurers, *Iesus I know, and Paul I know, but who are ye*, *Acts 19. 15.* and if so, then we may vwell think that they shall have a very light esteem of Reprobates in the world to come.

They

They shall be lightly esteemed of amongst the Saints, for the Saints in this world contemn a vile person, *Psal. 15. 4.* and if so, then vve may vvell think, that they shall have a very light esteem of Reprobates in the world to come.

They shall be lightly esteemed of amongst themselves, for though wicked men may seem to honour one another in this vworld very much in time of prosperity; yet in time of distresse they seem to be regardlesse one of another, as may appear by that speech of the chief Priests and Elders unto *Judas* vwhen he vvas distresse and said, *I have sinned in betraying the innocent blood*, for they said unto him, *what is that to us? see thou to that*, *Mat. 27. 4.* and if vvicked men do no more regard one another here in time of distresse, vve may vvell think that Reprobates shall have a very light esteem one of another in the world to come; thus may we understand the nature of this their contempt.

Secondly, touching the certainty of it, I affirm that reprobates shall most certainly be contemned and despised in the world to come, as may appear by these arguments.

1. They that are vessells of dishonor, shall be contemned and despised in the world to come, but reprobates are vessells of dishonor, for which cause they are compared unto such vessells of a pottier as are made for dishonor, *Rom. 9. 21.* and unto such vessells in a great house as are made for dishonor and contempt, *2 Tim. 2. 20. Ergo.*

2. They that will still despise, and contemne God in this world, shall be contemned and despised in the world to come, as the Lord said, *Eli?*

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The?

They that despise me shall be lightly esteemed, 1 Sam. 2. 30. but reprobates will still despise and contemn God in this world: Ergo.

They that shall have their names left for a curse in the world to come, shall be contemned and despised in that world; but reprobates shall have their names left for a curse to Gods chosen in that world, *Isai. 65. 15. Ergo.*

4. They that will still be wicked in this world, shall be contemned and despised in the world to come, according to that of Solomon, *When the wicked cometh, then cometh contempt, Prov. 18. 3.* but reprobates will still be wicked in this world: *Ergo.*

5. They that will still be proud and live under the dominion of this sin without repentance, shall be contemned and despised in the world to come, as the Prophet intimates when he saith, *God behelded the proud afar off, Psal. 138. 6.* a sign of present & future contempt, but reprobates will still be proud, and live under the dominion of this sin without repentance: *Ergo.*

6. They that will still be of a perverse heart in this world, shall be contemned and despised in the world to come, according to that of Solomon, *He that is of a perverse heart shall be despised, Prov. 12. 8. viz.* not only in this world, but also in the world to come, if he continue such an one: Now reprobates will still be of a perverse heart in this world: *Ergo.*

7. They that shall rise again to contempt at the generall Resurrection, shall be contemned and despised in the world to come, but reprobates shall rise again to contempt, at the generall Resurrection: *Ergo.*

8. They

8. They that shall be put to everlasting reproach in the world to come, shall be contemned and despised in that world, but reprobates shall be put to everlasting reproach in that world, *Jer.* 23. 40. *Ergo.*

Now this latter Proposition, doth not only *Use* confirm what hath been formerly said, viz. that it had been good for reprobates if they had never been born, and that it will be worse with them in the world to come, then it can be with them in this, even in respect of contempt: but also it makes for the reproof of all wicked impenitent sinners at this day, who for the present are contemners and despisers of God, *Psal.* 10. 13. contemners and despisers of his counsell, *Psal.* 107. 11. contemners and despisers of his word, *Prov.* 13. 13. contemners and despisers of his reproof, *Prov.* 1. 30. contemners & despisers of good men, *2 Tim.* 3. 3. contemners and despisers of Gods judgments, *Ezek.* 20. 13. contemners and despisers of his Ministers and messengers sent unto them, *Luk.* 10. 16. and in all this, contemners and despisers of God himself, as it is written, he that despiseth, despiseth not man, but God, *1 Thes.* 4. 8. and what think we shall be the reward of such persons in the world to come? doubtlesse; unlesse they repent effectually of this sinne, before their death, they shall be contemned and despised in the world to come, as the Lord hath said, *They that despise me, shall be lightly esteemed,* *Sam.* 2. 30.

Wherefore it concerns such contemners to repent speedily of their sin; and to live for the time to come, as becometh good Christians, and then

they shall not be despised, but honoured in the world to come, that is to say,

1. They should be of broken and contrite hearts, then shall they not be despised, but honoured in the world to come; *A broken and contrite heart O God, thou wilt not despise, Psal. 51. 17.*

2. They should know God effectually, then they shall not be despised, but honoured in the World to come, *Psal. 91. 14.*

3. They should feare God effectually, then they shall not be despised, but honoured in that world, *Prov. 22. 4.*

4. They should humble themselves effectually before God, then they shall not be despised, but honoured in that world, *Prov. 15. 33.*

5. They should be willing to do Gods will, then they shall not be despised, but honoured in that world, *Rom. 2. 10.*

6. They should be willing to suffer any earthly evill for Gods sake, then they shall not be despised, but honoured in that world; for *the Lord despiseth not his prisoners, Psal. 69. 33.*

S E C T. XV.

Touching the liberty of Gods Elect, and the bondage of Reprobates in the world to come.

Here followeth a fifth speciall difference which shall be betwixt the parties before-named in the world to come, which may be thus

thus expressed in two Propositions :

Gods Elect shall be at liberty, } *in the world to*
Reprobates shall be in bondage, } *come.*

The former Proposition is, *That Gods Elect* 1 Proposition
shall be at liberty in the world to come ; that is to
 say, they shall be at liberty from the wrath of
 God, and from all the effects and fruits thereof
 in that world ; and so much may be made good
 by sundry Arguments. As,

1. *S. Pauls* Prophecie, or propheticall promise
 is pregnant for it, where he saith, *The creature*
it self also shall be delivered from the bondage of
corruption into the glorious liberty of the children of
God, Rom. 8. 21. Where by the children of God,
 I understand his elect children, as *Joh. 11. 52.* who
 for the present are not all his adopted children,
 but shall be in due time ; and by the liberty of
 these I understand a liberty from the wrath of
 God, and from all the effects and fruits of it,
 because it is such a liberty as the creature it selfe
 shall partake of, and I know no liberty but this,
 that the creature here mentioned shall partake
 of, and it is called *glorious liberty*, for to distin-
 guish it from the liberty which the children of
 God injoy in this world, which is not glorious
 liberty, as that in the world to come shall be ;
 yea, it may be called glorious liberty, because it
 shall be perfect and compleat, and perfect things
 shall be glorious, as perfect peace shall be glori-
 ous peace, perfect holinesse, glorious holinesse, so
 perfect liberty shall be glorious liberty : And
 whereas it's said, that the creature it self shall
 be delivered from the bondage of corruption
 into this liberty, I understand by the creature it
 selfe,

selfe, this present fabrick of heaven and earth, this present body or globe of heaven and earth, which is a creature, and may be distinguished from all mankind, as here it is, because it is a creature void of reason; and though it be now in bondage to corruption by reason of mans sin, yet it shall one day be delivered from this bondage, by means of its dissolution, and thereupon shall be new created, *Esa. 65. 17.* and so set at liberty from the wrath of God, and from all the fruits and effects thereof as well as the children of God: In this Text then this liberty of Gods Elect in the world to come from the wrath of God, is so plainly asserted, that we need not doubt thereof.

2. They that shall never be afflicted in the world to come in soul, body, name, or estate, shall be at liberty from the wrath of God in that world: Now Gods Elect shall never be afflicted in that world any manner of way, in soul, body, name or estate, as I gather from that Promise which saith, *God shall wipe all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more paine, Rev. 21. 4.* Ergo.

3. They that shall never tast of Gods anger, wrath, or displeasure in the world to come, shall be at liberty from his wrath in that world: Now Gods Elect shall never taste of Gods anger and displeasure in the world to come, as may appear by these promises, *I will not keep mine anger for ever, Jer. 3. 12. I will not retain mine anger for ever, Mic. 7. 18. He will not alwayes chide, neither will he keep his anger for ever, Psal. 103. 9.* which pro-

promises are to be understood only in reference to Gods Elect: *Ergo.*

4. They that shall be perfectly justified in the world to come, and declared so to be, shall be at liberty from the wrath of God in that world: Now Gods Elect shall be perfectly justified in the world to come from their sins, as it is written, *Repent and be converted, and your sins shall be blotted out, when the times of refreshing shall come from the presence of God, Acts 3.19.* Yea they shall be declared so to be, *Psal. 37.6. Mat. 13. 43. viz. to be just and righteous: Ergo.*

5. They that shall be perfectly sanctified in the world to come, and shall be declared so to be, shall be at liberty from the wrath of God, in that world: Now Gods Elect shall be perfectly sanctified in the world to come, seeing *the deliverers shall come out of Sion, and shall turn away ungodlinesse from Jacob, Rom. 11. 26.* and shall subdue their iniquities altogether, *Mic. 7. 19.* yea they shall be declared so to be, in that they shall be presented before God blamelesse and undefiled, without spot or blemish, *Ephes. 5. 27. Ergo.*

6. They that shall be found to be the children of God, and manifested so to be in the world to come, shall be at liberty from the wrath of God, and from all the fruits and effects thereof in that world: Now Gods Elect shall be found to be the Children of God, and shall be manifested so to be; for Christ shall say unto them, *Come ye blessed children of my Father, Mat. 25. 34.* and there shall be a manifestation of the sons of God, *Rom. 8. 19. Ergo,*

Q 4

7. They

7. They that shall perfectly please God in the world to come in all their thoughts, words, and actions, shall be at liberty from his wrath, and from the fruits and effects thereof in that world: Now Gods Elect shall perfectly please God in the world to come, in all their thoughts, words and actions, for which cause it is said, that they shall walk in the light of his countenance, *Psal.89.15.* and shall walk in the name of the Lord for ever, *Mic.4.5.* and God shall make them perfect, that they may do what shall be pleasing in his sight, *Heb.13.21.* *Ergo.*

8. They that are vessels of mercy, and shall have mercy kept for them for ever, shall be at liberty from Gods wrath, and from the fruits and effects of it in the world to come: Now Gods Elect are vessels of mercy, *Rom.9.23.* and shall have mercy kept for them for ever, *Psal.89.2.* *Ergo.*

9. They that are delivered from the wrath to come in a meritorious way, shall be at liberty from the wrath to come, and from the fruits and effects thereof; but Gods Elect are delivered from the wrath to come in a meritorious way, *1Thes.1.10.* *Joh.8.36.* *Ergo.*

16. They that shall enjoy the everlasting kindnesse of God in the world to come, shall be at liberty from his wrath, and from the fruits and effects of it in that world; but Gods Elect shall enjoy the everlasting kindnesse of God in the world to come, according to his promise; *In a little wrath I hid my face from thee for a moment; but with everlasting kindnesse will I have mercy on thee, Esa.54.8.* *Ergo.*

Which

Which Proposition thus confirmed, may be usefull thus;

First, it makes for the confutation of such as promise themselves and others a state of perfect liberty in this world, as some seducers in their Pamphlets have lately done, who say that Mr.H.A. the time of perfect liberty either is come, or is neer at hand to be injoyed in this world, when the godly shall neither sin themselves, nor feel any more fruits or effects of Gods anger, and displeasure for sin; but I may say of such as *S.Peter* saith of Sectaries in the latter times, *Whilest they promise liberty to others, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage, 2 Pet.2.19.* So we find by sad experience that these men are in bondage to corruption, whilest they promise a state of perfect liberty to others.

Indeed I acknowledge a spirituall liberty belonging to the adopted children of God in this world, That,

1. They are at liberty from the rigor of the Law, in as much as God doth not expect perfect obedience from them.

2. They are at liberty from the curse of the Law, in as much as Christ was made a curse for them, *Gal.3.13.*

3. They are at liberty from the ceremonies of the Law, in as much as they are not bound to observe them, for which cause they should stand fast in this liberty, wherewith Christ hath made them free, that they be not intangled again with the yoke of bondage, *Gal.5.1.*

And

And I acknowledge that Christ hath purchased a state of perfect liberty to be enjoyed by all Gods Elect in the world to come, as hath been proved; but that they shall enjoy such an estate of perfect liberty from sin, and from the wrath of God in this life, is utterly denied, by Orthodox Writers: For how can they have a perfect liberty from sinne in this world, seeing they are in danger of sinning daily as long as they live here? *Eccles.* 7. 20. *1 Sam.* 2. 3. *1 Joh.* 1. 8. And how can they have a perfect liberty in this life from the wrath of God, seeing God is angry and displeased with them for every offence? As *Moses* the servant of the Lord sinned, and God was angry with him for it, *Dent.* 1. 37. *Aaron* the Saint of the Lord sinned, and God was angry with him for it, *Dent.* 9. 20. The *Israelites* sinned, and Gods anger was kindled against them for it, *2 Sam.* 24. 1. *Solomon* sinned, and God was angry with him, *1 King.* 11. 9. Wherefore let not any confound this world with that which is to come, nor dream of such a state of perfect liberty here, as onely belongs to the world to come.

Secondly, it should perswade all good Christians to bear with godly patience their present experience of Gods wrath, anger, and displeasure for sin; seeing there will come a state of perfect liberty for them, they should in the meanwhile possesse their souls with patience, especially considering, 1. That our present experience of his wrath is no more then what we have deserved, we should resolve with the Prophet,

I will bear the indignation of the Lord because I have sinned, Micah 7. 9. 2. That our present experience of his wrath is lesse then we have deserved. 3. That though God be angry with every sin, yet he is slow to execute his anger, *Psal. 103. 8.* 4. That though he hath executed his anger upon us, yet upon our unfained repentance he will cause it to cease from us again, *Psal. 30. 5. Isa. 54. 8.* Wherefore we should be patient under his afflicting hand, expecting a glorious and perfect liberty from his wrath, and the fruits of it.

Thirdly, it should admonish all the same parties, not to fear the wrath to come with a distrustfull fear; indeed we ought to fear it with a reverentiall feare, so as to stand in awe of it as *David did, My soul trembleth for fear of thee, and I am afraid of thy judgments, Psal. 119. 120.* but we should not fear it with a distrustfull fear, as if it were impossible for us to escape it, because Christ hath purchased & God hath promised a perfect liberty from it in the world to come; wherefore in this sense a Christian should resolve and say with *David, Though I walk thorough the vally of the shadow of death, I will fear none evill, Psal. 23. 4.* Wherefore should I fear in the daies of evill, when the iniquity of my heels shall compasse me about? *Psal. 49. 5.* but we should leave this perplexed fear to reprobate hypocrites, who are likely sooner or later to be possessed with it, according to that of the Prophet, *The sinners in Zion were afraid, fearfulness hath surprized the hypocrites, who amongst us shall dwell with the devouring fire? who amongst us shall dwell with the everlasting burnings? Isai. 33. 14.*

2 Proposi-
tion.

The later Proposition is, *That reprobates shall be in bondage under the wrath of God in the world to come; as may appeare by these ensuing arguments.*

1. They that are vessells of wrath, shall be in bondage under the wrath of God in the world to come, but reprobates are vessells of wrath, *Rom. 6.22. Ergo.*

2. They that are appointed unto wrath, shall be in bondage under the wrath of God in the world to come; but reprobates are appointed unto wrath, *1 Thes. 5.9. Ergo.*

3. They that will still remain the children of wrath, shall be in bondage under the wrath of God in the world to come, but reprobates being by nature the children of wrath as others are, will still remain such, *Ephes. 2.3. Ergo.*

4. They that will still by their impenitency heap up wrath against the day of wrath, shall be in bondage under the wrath of God in the world to come, but reprobates will still by their impenitency heap up wrath against the day of wrath, *Rom. 2.5. Ergo.*

5. They that shall never receive the spirit of adoption, shall still be in bondage under the wrath of God both here and hereafter, *Rom. 8. 15.* for where the spirit of adoption is not, there is the spirit of bondage. Now reprobates shall never receive the spirit of adoption. *Ergo.*

6. They that will still obey unrighteousnesse in this world, shall be in bondage under the wrath of God in the world to come, *Rom. 2. 8.* but reprobates wil still obey unrighteousnesse in this world: *Ergo.*

7. They

7. They that shall never please God in the world to come, nor be accepted of him in any of their thoughts, words, or actions, shall be in bondage under the wrath of God in that world: now reprobates shall never please God in that world; as they cannot please him in this, *Isai. 66. 3.*

Ergo.

8. They that shall ever be afflicted and tormented in the world to come, shall be in bondage under the wrath of God in that world; now reprobates shall ever be afflicted and tormented in the world to come, as we may gather from that of the Prophet, *The wicked shall be turned into Hell, and all the Nations that forget God, Psal. 9.*

17. Ergo.

9. They that shall seek to hide themselves from the wrath of God and of Christ in the world to come, shall be in bondage under the wrath of God in that world: now reprobates shall seek to hide themselves from the wrath of God, and of Christ, and shall say unto the mountaines and rocks, *Fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb, Rev. 6. 16. Ergo.*

Which latter Proposition doth not only confirm what hath been formerly said, *viz.* that it had been good for reprobates if they had never been born; and that it shall be worse with them in the world to come in respect of bondage, then it can with them in this world. *Use.*

But also should admonish all men living to take some effectuall course for their own safety, that they may escape the vvrath to come: and for this end,

1. We must sue out a pardon for our sins from the Throne of Grace in the name of Christ, and if we can obtain this pardon, we shall be safe from the wrath to come. *Ps. 32.1*

2. We must repent of our sins heartily and effectually, and if so, we shall be safe from the wrath to come.

3. We must believe in the Lord Jesus Christ, and be united unto him by a lively Faith, and then we shall be safe from the wrath to come, *For there is no condemnation to them that are in Christ Jesus, Rom. 8.1.*

4. We must accustom our selves to do the will of God, and to keep his Commandements in sincerity whilest we live; and if so, we shall escape the wrath to come, and shall still be accepted of him in his beloved; and though we can please him but in part here, yet we shall perfectly please him in all things hereafter, in the world to come.

SECT. XVI.

Touching the dominion of Gods Elect, and the slavery of reprobates in the world to come.

Here followeth a sixth speciall difference, which shall be betwixt the parties before-named in the world to come, which may be thus expressed in two Propositions.

<i>Gods Elect shall have dominion</i>	} <i>in the world to come.</i>
<i>over reprobates,</i>	
<i>Reprobates shall be very slaves</i>	
<i>to Gods Elect,</i>	

The

The former Proposition is, *That Gods Elect shall have dominion over reprobates in the world to come,* touching which dominion of theirs, I shall endeavour to shew two things, viz.

The certainty of it.

The nature of it.

First, touching the certainty of it, I aver it for a most certain truth, that Gods Elect shall have dominion over reprobates in the world to come, as may be made good by these arguments and considerations.

1. It is said of such wicked rich men as shall not truly repent, and be converted before their death, *That the upright shall have dominion over them in the morning*, Psal. 49. 14. where by the upright I understand Gods Elect; who are, or shall be all upright and sincere before God, and knowne by that name another day; and by the Morning I understand the day of the last Resurrection, which shall be as a morning, both in respect of such as shall then arise from the sleep of death; and in respect of that everlasting day which shall have no evening: and so from this place I may argue thus, They that shall begin to have dominion over reprobates at the last Resurrection here called the Morning, shall have dominion over them in the world to come: Now Gods Elect here called the upright, shall begin to have dominion over reprobates at the last Resurrection here called the Morning: Ergo they shall have dominion over them in that world.

2. It should be considered that Gods Elect shal be Kings in the world to come, not only in a spiritual & myltical sense as now they are, but in a more genuine & proper sense; because Christ hath made them *Kings unto God*, *Rev. 1. 6. Rev. 5. 10.* that is, in subordination unto God to serve him in a Kingly way; their Kingship shal never be abolished. From whence I may argue thus, they that shal be Kings in the world to come, shal have dominion in that world, either over themselves, or over their fellow brethren and Saints, or over reprobates: now Gods Elect shal be Kings in that world, yet shal not have dominion over themselves in that world, because they shal have no vicious qualities or corruptions in themselves there to be subdued; neither shal they have dominion over their fellow brethren and Saints, who shal be as truly Kings as themselves: *Ergo*, They shal have dominion over reprobates in that world.

3. It should be considered that Gods Elect shal be Princes in the world to come properly so called, as I gather from that prophecy concerning Christ, *Instead of thy fathers shall be thy children, whom thou mayest make Princes in all the earth*, *Psal. 45. 17.* VVhere by all the earth, I understand not this corrupt earth; as if Gods Elect should be all Princes in it; but the new earth, or the habitable part of that new vvorld vvhich shal be created instead of this, wherein they shal be Princes indeed: and so from hence I may reason thus, if Gods Elect shal be Princes in the world to come, then they they shal have dominion in that vvorld, either over themselves, or over their

their fellow brethren and Saints, or over reprobates; but they shall be Princes in that world, and shall not have dominion over themselves, nor over their fellow brethren and Saints, for the reasons before given: *Ergo*, they shall have dominion over reprobates in that world.

4. It is promised that Gods Elect shall reign with Christ in the world to come, *If we suffer with him, we shall also reign with him, 2 Tim. 2. 12. And we shall reign on the earth, Rev. 5. 10.* that is, on the new earth, the habitable part of the world to come. From whence I may reason thus also, if they shall reign with Christ in the world to come, then they shall reign either over themselves, or over their fellow brethren and Saints, or over reprobates; but they shall reign with Christ in that world, and they shall not reign over themselves, nor over their fellow brethren and Saints: *Ergo*, They shall reign over reprobates in that world.

5. It should be considered, that Gods Elect in the world to come shall have power over Nations, as it is written, *He that overcometh and keepeth my works unto the end, to him will I give power over the Nations, Rev. 2. 26.* where by Nations I understand such at the later day, as shall be found to have been the reprobate sort of all Nations in this world. And if in this sense Gods Elect in the world to come shall have power over Nations, then doubtlesse they should have dominion over Reprobates in that world. But in this sense they shall have power over Nations in that world. *Ergo*.

6. It should be considered, that Gods Elect in the world to come shall have authority over divers cities. For, our Saviour shall say unto one faithful

servant, *Have thou authority over ten cities: and to another, Have thou authority over five cities, Luke 19. 17, 19.* Where by cities I understand such at the later day, as shal be found to have been the reprobate sort of divers Cities in this world, as of Sodome and Gomorrah, Corazin, Bethsaida, Capernaum, Babylon, &c. and if in this sense Gods elect in the world to come shall have authority over divers Cities, then doubtlesse they shall have dominion over reprobates in that world; but in this sense they shall have authority over divers Cities: *Ergo.*

7. They that shall judge reprobates in the world to come by way of attestation or approbation, shall have dominion over them in this respect in that world; but Gods Elect shall judge reprobates in that world, both reprobate Men, and reprobate Angells, *1 Cor. 6. 2, 3. Ergo.*

8. They that shall punish reprobates in the world to come, and execute judgements upon them, shall have dominion over them in this respect in that world; but Gods Elect shall punish reprobates in the world to come, and execute judgements upon them, as it is written, *Let a two-edged sword be in their hand, to execute vengeance upon the Heathen, and punishments upon the people, to bind their Kings with chains, and their Nobles with fetters of iron, to execute on them the judgments decreed, Psal. 149. 6, 7, 8. Ergo.*

9. They that shall captivate reprobates in the world to come, and rule over them, shall have dominion over them in that world; but Gods Elect shall captivate reprobates in the world to come, and rule over them, as it is written, *they shall*

take them captives, whose captives they were, and they shal rule over their oppressors, Esa. 14. 2. Yea, shall rule them with a rod of iron, Rev. 2. 27. Ergo.

10. They that shall have dominion in the world to come under the whole heaven, shall have dominion over reprobates in that world; but Gods Elect shall have dominion in the world to come under the whole heaven, according to that of the Prophet Daniel, *And the Kingdome and dominion, and the greatnesse of the Kingdome under the whole heaven, shall be given to the people of the Saints of the most high, Dan. 7. 27. Ergo.*

11. They that shall have reprobates subdued unto them in the world to come, and brought under their feet, shall have dominion over them in that world; but Gods Elect in the world to come shall have reprobates subdued unto them, and brought under their feet, as it is written, *He shall subdue the people under us, and the Nations under our feet, Psal. 47. 3. yea, saith the Lord, they shall lick up the dust of thy feet, Esa. 49. 23. Ergo.*

12. If Gods Elect in the world to come shall impose service upon reprobates, and shall compell such to serve them, then they shal have dominion over them in that world: but Gods Elect in the world to come shall impose service on such, and shall compell such to serve them, as I gather from that of the Prophet, *And the people shall take them and bring them to their place, & the house of Israel shal possesse them in the land of the Lord for servants & handmaids, Isa. 14. 2. Ergo.*

Secondly, touching the nature of this dominion, I affirme:

1. That the dominion of Gods Elect over re-

probates in the world to come, shall be a donative dominion, such as shall be given them from God, and from Christ; for there is no cause to be found in them in respect of their nature or desert, why they should have dominion over them, but this dominion shall be given to the people of the Saints of the most High, *Dan. 7. 27.* and Christ shall give them power over the Nations, *Rev. 2. 26.*

2. That this dominion of theirs shall be subordinate to the dominion of God, and of Christ; for God shall reign over reprobates in the world to come by his essentiall power, and Christ shall reign over them by his personall humane power; but the Saints shall reign over them only by way of subordination, or delegation, as Vicegerents, or Deputies under Christ; for which cause they are called Kings unto God, that is, in subordination to God, *Rev. 5. 10.*

3. That this dominion of theirs shall not be an absolute, but a limited dominion, that is to say, they shall not reign over reprobates according to their own wil and pleasure, but according to the decree, wil, & pleasure of God in Christ, they shall execute on them the judgments decreed, *Psa. 149. 8.*

4. That this dominion of theirs shall be full of hardship and severity as the strict justice of God shall require, for which cause it is said, that they shall rule them with a two-edged sword, with a rod of iron, and shall bind their Kings in chains and their Nobles with fetters of iron; that is to say, they shall exercise their power over reprobates in the world to come, with much hardship and severity.

5. That

5. That this dominion of theirs shall be both common and speciall; common to all, overall, and speciall to some, over some; for all Gods Elect shall have this Kingly power over all reprobates where ever they find them in the world to come, and yet some of them shall have a more speciall dominion over some reprobates, then over others.

6. That this dominion of theirs shall continue for ever over such, as I gather from that of the Prophet, *The Saints of the most high shall take the kingdome, and shall possesse the kingdome for ever, even for ever, and ever, Dan. 7.18.*

Which Proposition thus cleared, may be useful thus:

1. It makes for the confutation of such as plead hard for a temporall dominion of all Saints over all the wicked and reprobate sort in this life; which conceit is much tried up by all sorts of Millenaries in these dayes for a great mystery, and some of them say, that the time is now come wherein the Saints must take possession of all the Kingdomes upon earth, and must rule the wicked and reprobate sort in them with a two-edged sword, and a rod of iron, and must bind their Kings with chains, and their Nobles with fetters of iron, &c. Use.

But I would have these deluded Brethren at length to understand, that this conceit of theirs is first contrary to Scripture, because that dominion over the wicked which the Scripture promisseth to the Saints, is not a temporall dominion to be enjoyed in this world, but an eternall dominion to be enjoyed in the world

to come, as hath been before shewed. Secondly, that it is contrary to reason ; for if Gods Elect in this life cannot discern reprobates from others, it is against reason to think that they shall have dominion over them in this life ; but they cannot by all their skill discern reprobates from others while they live here, therefore it is against reason to think that they shall have dominion over them in this world. Thirdly, that it is contrary to daily experience ; for we find by daily experience, that Gods Elect in this world do for the most part live under the dominion of others ; either they live under the dominion of lawfull Kings, Princes, and Rulers, or else under the dominion of wicked Tyrants, and Usurpers, and still they importune the Throne of grace for such as are set in authority over them, that under them they may lead a quiet and peaceable life in all godlinesse and honesty : Is it not then contrary to daily experience, to think that all the Saints shall have dominion over all the wicked in this world ? Yes : And if this Millenary principle shall once be generally assented unto, which God forbid, then the next question will be, Who shall be taken for Saints and fit persons to have dominion ? And who shall be taken for wicked ones or reprobates worthy to be under dominion in this world ? Which question without doubt will occasion as hot a dispute, and as mortall a controversie as ever was in the world : Wherefore away with this conceit of a temporall dominion of Saints in this world, let Professors be ashamed to owne it.

2. It may inform us of a great difference between the condition of Gods elect in this world, and in that which is to come; for in this world they may possibly be made servants and slaves to wicked men and reprobates, and as slaves may be judged, punished, imprisoned, oppressed, bought and sold by them, according to that of *Solomon*, *Folly is set in great dignity, and the rich sit in low place: I have seen servants upon horses, and Princes walking as servants upon the earth, Eccles. 10. 6, 7.* But it shall not thus be with them in the world to come, because in that world they shall be so far from being servants and slaves to wicked men, and reprobates, that they shall be Lords and Kings, and Rulers over them, and shall execute judgement and vengeance upon them; wherefore they should be contented to suffer any servitude in this world that is unavoidably put upon them, considering what lordship they shall have in that which is to come.

3. It should perswade all that are called Christians at this day, not only to give diligence that they make their callings and election sure, but also to live as becometh Gods elect to live in this world, that is, soberly, righteously, and godly; and if so we live in this world we shall certainly have dominion over reprobates in that which is to come.

The other Proposition is, *That reprobates shall be very slaves to Gods elect in the world to come;* for ^{2 Proposition.} proof whereof these ensuing Arguments should be weighed.

1. They that shall be forced against their wills in the world to come to suffer Gods Elect to be

Lords, and Kings, and Rulers over them, shall be very slaves unto them in that world; but reprobates shall be forced against their wills in the world to come, to suffer Gods elect to be Lords, and Kings, and Rulers over them, as may appear by what hath been already said; *Ergo*, they shall be very slaves unto them in that world.

2. They that shall be forced in the world to come to fear Gods elect with a slavish fear, shall be very slaves unto them in that world: but reprobates shall be forced in the world to come to fear Gods elect with a slavish fear, according to that of the Prophet, *The strangers shall fade away, and be afraid out of their close places*, *Psal.* 18. 45. *Ergo*.

3. They that shall be forced in the world to come against their wills to do bodily reverence to Gods elect, shall be very slaves unto them in that respect; but reprobates shall be forced in the world to come against their wills to do bodily reverence to Gods Elect, and to bow downe to them with their face towards the earth, viz. the new earth which shall be, *Esa.* 49. 23. *Ergo*.

4. They that shall be forced in the world to come against their wills to petition Gods Elect for favour, help and comfort, shall be very slaves unto them in that respect; but reprobates shall be forced in the world to come against their wills to petition Gods Elect for favour, help, and comfort, as we may gather from that Petition of *Dives to Abraham*, *Father Abraham have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am*
tormen-

tormented in this flame, *Luke 16.24. Ergo.*

5. They that shall be forced in the world to come against their wills to do service to Gods Elect, shall be very slaves to them in that respect; but reprobates shall be forced in the world to come, against their wills to do service to Gods Elect, as was shewed before out of *Esa. 14.2. Ergo.*

6. They that shall be forced in the world to come, against their wills to submit to the commands of Gods Elect, shall be very slaves to them in that respect; but reprobates shall be forced in the world to come, against their wills to submit to the commands of Gods elect, as I gather from that of the Kingly Prophet, *As soon as they hear of me, they shall obey me; the strangers shall submit themselves unto me, Psal. 18.44.* which words I conceive be uttered, not only historically in reference to himself, but also typically in reference to Gods elect in the world to come, *Ergo.*

7. They that shall be forced in the world to come, against their wills to bear whatsoever punishment or judgement Gods Elect shall inflict upon them, shall be very slaves to them in that respect; but reprobates shall be forced in the world to come, to bear whatsoever punishment or judgement Gods elect shall inflict upon them, as may appeare by what was said before out of *Psal. 149. 6, 7, 8. Ergo,* they shall be very slaves to Gods Elect in the world to come.

And this later Proposition thus proved, may *Use.* informe us, that reprobates shall gain nothing at the last by their Lordship and dominion over others

others in this world. I do not say, they are all reprobates who have dominion over others in this world; for it is Gods Ordinance in that some shall have dominion, that some shall command, and others obey, that some shall rule, and others be ruled, and sometimes godly men, sometimes wicked men are called in a lawfull way to rule over others both in Church and Common-wealth: Yea, besides these there are many Usurpers who exercise Authority, Supremacy, and Jurisdiction over others by their commands, threats, and penalties, without a lawfull calling: but put the case, that any wicked persons after they have domineered over others in this world, shall die without repentance, and so be found reprobates at the later day? what then shall they gain by their Lordship and dominion over others in this world?

Surely nothing at all, but they shall be losers by it, and shall be made slaves for it for ever: yea, according to their advancement here, shall be their abasement hereafter, according to their dominion here, shall be their slavery hereafter; wherefore, if we desire not to be slaves to Gods Elect in the world to come, we must repent unfainedly while we live here, as of other sinnes, so of our tyranny over others; and we must take heed how we *lord it over Gods heritage* here; for it cannot be safe for us to lord it over such as shall be our Lords and Masters in the world to come.

Yet many in these daies are very ambitious of Lordship and dominion of others, they cannot

not endure to be governed, but would be Governours themselves: they hate Lordship, Kingship, and Supremacy in others, but they much desire the same in behalf of themselves; and the grand contest now is, upon whose shoulders the Government of Nations shall be laid? whether on theirs who most desire it, or on theirs who have most right unto it? Indeed they that have right to this Government by the Law of God and Man, may lawfully desire it; but why should others desire it, who have no such right at all unto it? Surely these men are right of *Absaloms* spirit, and every one of them saith in his heart, as he sometimes said, *Oh! that I were made Judge in the Land, that every man which hath any suit or cause, might come unto me, and I would do him justice,* 2 Sam. 15. 4. but *Absaloms* ambition was well rewarded when he was hanged as a Traitor in the Forrest: and the ambition of these also will be well rewarded, if ever they shall come to preach their late repentance at Tyburne, or if ever they shall come to be hanged in chaines under darknesse, or if ever they shall come to be slaves to Gods Elect; which things may speedily befall them unless they repent.

In the meane while, I had rather my soul should be subject to the powers that are ordained of God, then that it should desire a temporall power over Nations. I had rather be a Subject, then a Sovereigne in this world, knowing the burthen of subjection and the danger too, to be far lesse then that of Sovereignty; and
if

if all that are called to be Subjects would study the point of subjection more; and that of soveraignty lesse; it would be better for them both in this world, and in that which is to come; and seeing God hath commanded loyall subjection for conscience sake to be yeilded to lawfull powers in this world, we may well conceive that he will not suffer the same to go unrewarded, either in this, or that which is to come.

SECT. XVII.

Touching the riches of Gods Elect, and the poverty of reprobates in the world to come.

Here followeth a seventh speciall difference, which shall be betwixt the parties before-named in the world to come, and it may be expressed thus in two Propositions.

*Gods Elect shall have a rich estate, } in the world
Reprobates shall have a poor estate, } to come.*

1 Proposition.
zion.

The former Proposition is, *That Gods Elect shall have a rich estate in the world to come*; for clearing whereof, we must understand that the rich estate of Gods Elect in the world to come, is described two waies in the Word of God; viz.

I. By the name of an Inheritance: for in Christ (as the Apostle saith in the name of the Elect) we have obtained an inheritance, *Ephes. I. II.* that is, the right of inheritance, and this

this inheritance is said to be incorruptible, undefiled, that fadeth not away, reserved in heaven for them, 1 *Pet.* 1. 4. It is said to be immortall, because it cannot die away out of the name, as a temporall inheritance may. It is said to be undefiled, because it cannot be defiled and polluted with sin in the getting, keeping, and disposing of it, as a temporall inheritance may be; neither can it fade away and be brought to nothing; as a temporall inheritance may be; neither is it reserved for the Elect in corrupt earth, to be possessed and enjoyed by them in this world; but it is reserved for them in heaven, to be possessed and enjoyed by them in the world to come: and we may conceive that this inheritance of theirs shall be of large extent, because the Scripture speaks of divers things which they shall inherit in the world to come, *viz.*

They shall inherit the Kingdome prepared for them, *Mat.* 25. 34. *Luk.* 12. 32. *Luk.* 22. 30.

They shall inherit a Crowne, called a Crowne of righteousness, 2 *Tim.* 4. 8. and a Crowne of Life, 3 *am.* 1. 12.

They shall inherit glory, *Pro.* 3. 35. the glory before described.

They shall inherit the blessing, 1 *Pet.* 3. 9.

They shall inherit the promises, *Heb.* 6. 12.

They shall inherit a reward for vvhhat they have done and suffered in obedience to Gods will, *Col.* 3. 24.

They shall inherit all good things, *Rev.* 21. 7.

2. Moreover, their estate of inheritance is described by the name of riches; and the riches of the vworld to come are called,

Dur.

Durable riches, Prov. 8. 18. Because they shall be more durable then temporall riches are, and shall endure for ever. *Precious riches*, Prov. 24. 4. Because they shall be farre more precious then any temporall riches can be. *Pleasant riches*, Prov. 24. 4. Because they shall be more pleasant to the injoyers, then temporall riches can be. *True riches*, Luke 16. 11. because they shall afford more truth of content then any temporall riches can. *Unsearchable riches*, Ephes. 3. 8. Because the worth and value of them cannot in this life be searched out unto perfection, as the value of temporall riches may; for there is none so rich in this world, in respect of his earthly substance, but he may by himselfe or his friends search out the farthest end of his wealth, and may know what his outward estate is worth to be bought or sold; but the Riches of which I speake cannot be thus searched out in this life, seeing here we know but in part, and prophecy in part, and they are called the *Riches of Christ*, Ephes. 3. 8. Because they shall be none other but such as Christ hath purchased with his most precious blood.

So from both these descriptions I may infer, That the the rich estate of Gods Elect in the world to come, shall be a rich inheritance. And that they shall have such a rich inheritance in the vworld to come, may be thus proved.

1. That they shall have unsearchable riches in the vworld to come, such as Christ hath purchased for them, shall have a rich estate or inheritance in that vworld.

But

But Gods Elect shall have unsearchable riches in the world to come, such as Christ hath purchased for them: *Ergo*, they shall have a rich inheritance in that world.

2. They that are or shall be rich in faith in this life, shall have a rich estate in the world to come.

But Gods Elect are, or shall be rich in faith in this life; as may appear by that of the Apostle, *Hath not God chosen the poor of this world rich in faith? Iam. 2. 5. Ergo.*

3. They that are, or shall be joint Heires with Christ, shall have a rich estate, or inheritance in the world to come, *Rom. 8: 17.*

But Gods Elect are, or shall be joint Heires with Christ: *Ergo.*

4. They that are, or shall be esteemed righteous before God through Christ in this world, shall have a rich estate or inheritance in the world to come, according to that of the Prophet, *The righteous shall inherit the Land, and dwell therein for ever, Psal. 37. 29.*

But Gods Elect are, or shall be esteemed righteous before God thorough Christ in this world: *Ergo.*

5. They that are, or shall be truly sanctified in this world, shall have a rich inheritance in the world to come amongst those that are sanctified, *Acts 20. 32. Acts 26. 18.*

But Gods Elect are, or shall be truly sanctified in this world: *Ergo.*

6. They that are, or shall be begotten againe to a lively hope by the Resurrection of Christ from

from the dead, shall have a rich inheritance in the world to come, as appears 1 *Pet.* 1. 3, 4.

But Gods Elect are or shall be all be gotten again to a lively hope by the resurrection from the dead. *Ergo.*

7. They that do or shall feare the Lord in this life with a godly feare, shall have a rich estate in the world to come, according to that of the Prophet, *Oh how great is the goodnesse which thou hast laid up for them that feare thee* 1 *Psal.* 31. 19.

But Gods Elect do or shall feare him in this life with a godly feare. *Ergo.*

8. They that do or shall love the Lord in sincerity here in this world, shall have a rich estate in that which is to come, according to that of the Apostle, *Eye hath not seen, nor eare heard, neither have ensred into the heart of man, the things which God hath prepared for them that love him,* 1 *Cor.*

2. 9.

Now Gods Elect are such as do or shall love him in sincerity here in this world. *Ergo.*

9. They that have or shall have the spirit of Christian meeknesse here in this world, shall have a rich inheritance in that which is to come, according to that promise once and again repeated, *The meek shall inherit the earth,* *Psal.* 37. 11. *Matth.* 5. 5. which promise shall never be perfectly fulfilled according to the full extent of it but in the world to come upon the new earth.

Now Gods Elect have or shall have the spirit of Christian meeknesse here in this world. *Ergo.*

10. They

10. They that do or shall heartily serve the Lord Christ in this world, shall have a rich inheritance in that which is to come; according to that of the Apostle, *Ye shall receive the reward of inheritance, for ye serve the Lord Christ, Col. 3. 24.* Now Gods Elect do or shall heartily serve the Lord Christ in this world. *Ergo.*

11. They that do or shall suffer more or less in this world for Christs sake, and the Gospels sake, shall have a rich inheritance in that which is to come; according to that of our Saviour: *Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, shall receive an hundred fold, and shall inherit everlasting life, Mat. 19. 29.* Now Gods Elect are such as do or shall suffer more or less for Christs sake here in this world. *Ergo.*

12. They that shall finally overcome their spiritual enemies by faith, shall have a rich inheritance in the World to come; as it is written, *He that overcometh shall inherit all things, Rev. 21. 7.* But Gods Elect are such as shall finally overcome their spiritual enemies by faith. *Ergo,* they shall have a rich inheritance in that world.

Which Proposition thus proved, may be useful thus:

First, It may inform us, *That Gods Elect shall lose nothing at the last by their poverty in this world.* Indeed, while they live here, they may have experience of poverty in divers kinds: They may be a poor despised people, as many of them are; they may be a poor afflicted people, as many of them are; they may be poor in spirit, as many of them are; they may be poor in their outward estate, as *Job* sometime

Use.

times, as the widow of Sarepta was, as Lazarus was, and as the Saints at Jerusalem were, when the Brethren sent relief unto them: But this can be no loss or disadvantage to them in the issue, because they shall have such a rich estate and inheritance in the World to come, as will abundantly recompence them for their poverty in this world: In consideration whereof, they should be contented with any kind of poverty in this life which God shall bring upon them; according to the Apostles advice: *Having food and raiment, let us be therewith contented; for we brought nothing into this world, and it is certain we can carry nothing out,* 1 Tim. 6. 7, 8. And this advice of his was no more then he had learnt to put in practice: For, saith he, *I have learned in whatsoever state I am therewith to be content: I know how to be abased, and I know how to abound; every where, and in all things I am instructed, both to be full and to be hungry, both to abound and suffer need,* Phil. 4. 11, 12.

Again, Seeing it is so, That Gods Elect shall have a rich estate in the World to come, they should learn from hence, not to set their hearts inordinately and expressively upon the riches of this world. Indeed the riches of this world are promised to them, so far as God shall see them expedient for them; and by the blessing of God many of them are made rich in this world; yet they should not over-prize, over-value, or overmuch affect these outward riches; seeing the Prophet hath said, *If riches increase, set not your heart upon them,* Psal. 62. 10. And we find by experience, 1. That these outward riches are uncertain riches, 1 Tim. 6. 17. 2. That they are deceitful riches, Mat. 13. 12. 3. That they cannot make a

man

man truly happy or blessed, *Luk. 12. 15.* 4. That they profit nothing in the day of Gods wrath, *Prov. 11. 4.* 5. That they come alike to all, to the righteous, and to the wicked, *Eccles. 9. 2.* 6. That where they are not sanctified, they hinder the Salvation of many. *How hardly shall they that have riches enter into the Kingdom of God? Luk. 18. 24.* And where they are not sanctified, they hasten and further the destruction of many; according to that of the Apostle, *They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition, 1 Tim. 6. 9.* But on the contrary, they should prefer the riches of the World to come, and set their hearts upon them, considering that the riches of that world shall be far more certain, more true, more durable, more precious and more pleasant, then the riches of this can be, as was shewed before.

The other Proposition is, *That Reprobates shall* ^{2 Proposition.} *have a poor estate in the World to come: which may be thus confirmed.*

1. They that have no riches purchased for them to be enjoyed in the World to come, shall have a poor estate in that world: but Reprobates have no riches purchased for them to be enjoyed in the world to come: *Ergo, They shall have a poor estate in that world.*

2. They that shall have no inheritance with the Saints in the world to come, shall have a poor estate in the world: now Reprobates shall have no inheritance with the Saints in the world to come, as appeareth, *1 Cor. 6. 9. Gal. 5. 21. Ephes. 5. 5.* which threats shall be executed only on Reprobates, who shall finally be found to be such unrighteous and

wicked livers. *Ergo.*

3. They that shall inherit nothing in the World to come; but the reward of their folly, shall have a poor estate in that world: But Reprobates shall inherit nothing in the World to come but the reward of their folly, as appeareth, *Prov. 14. 18. Ergo.*

4. They that shall have no portion of wealth but in this world, shall have but a poor estate in the World to come: Now Reprobates shall have a portion of wealth but in this world; as I gather from that of the Prophet, where he prayeth to be delivered from the men of the world which have their portion in this life, whose belly God filleth with his hid treasure, *Psal. 17. 14. Ergo.*

5. They that shall have their wealth perish with them, shall have but a poor estate in the World to come: Now Reprobates shall have their wealth perish with them; as it was said to *Simon Magus, Thy money perish with thee, Acts 8. 20. Ergo.*

6. They that shall have their part and portion hereafter in the lake which burneth with fire and brimstone, shall have a poor estate in the World to come: But Reprobates shall have their part and portion hereafter in the lake which burneth with fire and brimstone, *Rev. 21. 8. Ergo.*

7. They that shall be filled with want in the World to come, shall have a poor estate in that world: But Reprobates shall be filled with want in the world to come, *Prov. 13. 25. Ergo.*

8. They whose portion in the world to come shall be to drink still of the cup of Gods wrath, shall have a poor estate in that world: But it shall be the portion of Reprobates in the world to come to drink still of the cup of Gods wrath, *Psal. 11. 6. Ergo.*

And

And this latter Proposition thus confirmed, may be useful too: As, Use.

First, It may inform us, *That none should envy the prosperity of wicked men in this World, so as to grudge and be grieved at it: And that for these Reasons:*

1. It is no new thing to hear of worldly wealth and riches conferred on the wicked sort in this world: For scoffing *Ishmael*, prophane *Esau*, churlish *Nabal*, had a large portion of worldly wealth conferred on them; and our Saviour speaks of a foolish man, who had such an increase of worldly wealth, that he knew not what to do with it, *Luk. 12.17.* and cursed *Dives* was so rich in worldly substance, that he was clothed in purple, and fine linnen, and fared sumptuously every day, *Luk. 16.19.* Yea it is ordinary at this day to find the wicked sort amongst the richer sort of this world: And if this be no new thing, we have the less cause to grudge and murmur at it.

2. It is by the hand of divine Providence that the wicked sort are made rich in this world: *For the Lord maketh poor, and maketh rich; he bringeth low, and lifteth up, 1 Sam. 2.7.* He it is that filleth their bellies with his hid treasure, *Psal. 17.14.* Now the Lord is a free Dispensator, and may do with his own as pleaseth him: And why should our eye be evil, because his is good?

3. The worldly wealth of the wicked is sometimes at least a Judgment of God upon them; according to that of *Solomon: There is a sore evil which I have seen under the Sun, namely riches, kept for the owners thereof to their hurt, Eccl. 5.13.* And why should we envy the Judgment of God upon them?

4. The worldly wealth of the wicked is sometimes at least cursed unto them : For God doth curse them in their basket, and in their store, in the fruit of their land, in the increase of their kine, and the flocks of their sheep, *Deut. 28. 17, 18.* And why should we envy the Curse of God upon them ?

5. The worldly wealth of the wicked may be of short continuance, and be soon taken from them ; according to that of the Prophet : *I have seen the wicked in great power, and spreading himself like a green bay-tree : Yet he passed away, and so, he was not ; yea, I sought him, but he could not be found, Psal. 37. 35, 36.* Though they have swallowed down riches, yet they shall vomit them up again ; God shall cast them out of their belly, *Job 20. 15.* Or their riches may perish by evil travel, *Eccles. 5. 14.* And why should we envy their short prosperity ?

6. The worldly wealth of the wicked may fall by inheritance unto the godly, and to such as shall make a good use thereof ; according to that of Solomon : *The wealth of the sinner is laid up for the just, Prov. 13. 22.* And he that by usury, and unjust gain, increaseth his substance, he shall gather it for him that will pity the poor, *Prov. 28. 8.* And if so, we have the less cause to grudge at their wealth.

7. It is possible that some, yea many wicked rich persons may be brought to repentance before their death, and so may honour the Lord with their substance as well as others : And if so, then we shall have more cause to rejoyce then to grieve, for that they are, or have been, so rich in this world.

8. But suppose the worst, that many or any wicked rich persons shal never be brought to repentance, but shall dye out of Gods favour, and so be found Re-
probates

probates in the world to come ; what then ? Surely then, wo shall be unto them ; according to that of our Saviour, *Wo unto you that are rich, for you have received your consolation, Luk. 6, 24.* Then they shall wish that they had never been rich in this world ; then they shall be brought into a very poor estate and condition : yea, then they shall not only be countable to God for their riches, according to that in the Parable, *Give account of thy stewardship ;* but also shall be punished for the abuse of them ; according to that of S. James: *Go too now, ye richmen, weep and howl for your miseries that shall come upon you : Your riches are corrupted, and your garments moth-eaten : Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire ; ye have heaped treasure together for the last days, Jam. 5. 1, 2, 3.*

These things considered, I see no reason why any should grudge at the prosperity of wicked rich men in this world, seeing that the Reprobate sort of them shall have a very poor estate in the world to come : But I infer with the Prophet ; *Fret not thy self because of evill doers, neither be thou envious against the workers of iniquity ; for they shal soon be cut down like the grasse, and wither as the green herb, Psal. 73. 1, 2.*

Secondly, if we wil not be (as none desires to be) poor with Reprobates in the world to come ; we must labour to be poor in Spirit, and rich in grace while we live in this world ; for if we be poor in Spirit here in this life, we shall not be poor in the world to come, as we may gather from that of our Saviour, *Blessed are the poor in spirit, for theirs is the Kingdom of Heaven, Mat. 5. 3.* And if we be

rich in grace, that is, in knowledg faith, repentance, love, and hope, &c. we shall not be poor in the World to come; as we may gather from that of Saint James: *Hath not God chosen the poor of this World rich in faith, and heirs of the Kingdom which he hath promised to them that love him? Jam. 2. 5.*

SECT. XVIII.

Touching the Peace of Gods Elect, and the Tribulation of Reprobates, in the World to come.

Here followeth an eighth special Difference, which shall be betwixt the parties before named in the World to come; which may be thus expressed:

<i>Gods Elect shall have Peace</i>	} <i>in the World to come</i>
<i>Reprobates shall have Tribulation</i>	

1 Propost. The former Proposition is, *That Gods Elect shall have Peace in the World to come*: which Peace of theirs is to be considered:

As touching the Nature of it.

As touching the Certainty of it.

As touching the Nature of it, I affirm,

1. *That their Peace in the World to come shall be great Peace; According to that promise: Great shall be the Peace of thy Children. Isai. 54. 13.* which promise may be performed partly in this world, and partly in Heaven: but it shall be perfectly performed only in the world to come; wherein

wherein the peace of *Gods Elect* shall be great for variety, and great for excellency.

Their peace shall be great for variety ; because in that world,

They shall have peace with God : God shall be no enemy unto them, neither shall he lay any thing to their charge ; but shall be more fully reconciled unto them, in respect of manifestation, then now he is.

They shall have peace with Christ : for Christ shall be no Enemy unto them, neither shall he lay any thing to their charge in that world ; but shall own them for his *Friends*, his *Spouse*, his *Love*, his *undefiled*.

They shall have peace with their Consciences : Their Consciences shall not accuse nor trouble them for any sin, for any thing ; but as they shall have boldness at the day of Judgment, arising from peace of Conscience, *1 Joh 4. 18.* so this peace shall continue still.

They shall have peace among themselves ; that is, they shall worship and serve God peaceably together, with one minde, and with one heart ; and so *there shall be one Lord, and his Name one, Zech. 14. 9.* because the Elect shall worship onely one Lord, and that with one kinde of worship, and with one heart, and one Soul, in that world.

They shall have peace from the *Angels* : for as the good *Angels* shall have no will, so the evil *Angels* shall have no power, to hurt or molest them ; as we may gather from that Promise, *The God of peace shall bruise Satan under your feet shortly, Rom. 16. vers. 20.*

They shall have peace from wicked men and women :

men: for though the Saints shall have power to molest and trouble the wicked, yet the wicked shall have no power to molest and trouble the Saints in that world, seeing they shall be bound in chains, *Psal. 149. 7.*

They shall have peace from all other creatures in that world; as it is written, *Thou shalt be in league with the stones of the field, and the beasts of the field shall be at peace with thee; and thou shalt know that thy Tabernacle shall be in peace, Job 5. 23, 24.* Again, it is said, *The Wolf and the Lamb shall feed together, and the Lion shall eat straw like the Bullock; and dust shall be the Serpent's meat: They shall not hurt nor destroy in all my holy Mountain, saith the Lord, Isa. 65. 25.* Which prophetic Promises shall never be perfectly fulfilled in this world, but they shall be so fulfilled in that which is to come: Such shall be the peace of Gods Elect in that world.

And as this peace of theirs shall be great for variety; so it shall be great for excellency: in as much as the excellency of it shall far surpass all that we can, now in our mortal condition, think or speak of it. And if there be any peace of God out of God, belonging to any creature, which passeth all understanding, as it should seem there is, *Phil. 4. 7.* surely this shall be such a peace. And who knows not that the peace of this world is more obvious to our present apprehension and understanding, then that of the world to come?

2. I affirm, That this peace of theirs shall be abundant for measure and degree; as it is promised, *They shall delight themselves in the abundance of peace, Psal. 37. 11.* And God shall extend peace to them

them like a river, *Isai. 66. 12.* Which Promises shall perfectly be fulfilled, not in this world, but in that which is to come.

3. I affirm, That this peace of theirs shall be perfect, without defect; as the Prophet assures us, when he saith unto God, *Thou wilt keep him in perfect peace, whose minde is stayed on thee, Isa. 26. 3.* The best peace which can be had in this world, may be in some respect defective; but in that which is to come, the peace of Gods chosen shall be in nothing defective, but they shall have so much of it as their hearts can wish or desire to have.

4. I affirm, That this peace of theirs shall be everlasting, without end: For which cause it is said, *That God shall keep them in perfect peace, in the former place, Isa. 26. 3.* without any limitation of time; to intimate, That he shall keep them in this peace for ever: And the Covenant of peace, which he hath made with his chosen, is called an *everlasting Covenant, Ezek. 37. 26.* And if this Covenant be everlasting, then surely the peace, which they shall enjoy by virtue of this Covenant, shall be everlasting too: And so we have seen the nature of this peace.

As touching the Certainty of it, I aver it for a most certain truth, That Gods Elect shall have peace in the world to come; such a peace as hath been described: as may be proved by these Arguments:

1. They that shall be perfectly reconciled to God in the world to come, shall have perfect peace in that world, perfect peace being a fruit of perfect reconciliation: But Gods Elect shall be perfectly reconciled unto him in the World to come, because they have

have been, are, or shall be, truly reconciled unto him in this world. *Ergo.*

2. They that shall be perfectly justified in the World to come, shall have perfect peace in that world; perfect peace being a fruit of perfect Justification: But Gods Elect shall be perfectly justified in the world to come, *Act. 3. 19.* because they are, have been, or shall be, truly justified in this world, *Rom. 5. 1. Ergo.*

3. They that shall be perfectly sanctified in the world to come, shall have perfect peace in that world, perfect peace being a fruit of perfect Sanctification: But Gods Elect shall be perfectly sanctified in the world to come, because they are, have been, or shall be, truly sanctified in this world. *Ergo.*

4. They that are wont to have their mindes stay'd on God in this world, so as to be stedfast towards him, in respect of graces received, and truths received, and in respect of well doing, &c. shall have perfect peace in the world to come; according to that of the Prophet, *Thou wilt keep him in perfect peace, whose minde is stayed on thee, Isai. 26. 3.* Now Gods Elect, after they are effectually called, are wont to have their mindes thus stayed on him. *Ergo.*

5. They that are wont to trust in God really, and in sincerity, here in this world, shall have perfect peace in the world to come; as the Prophet adds in the former place; *Thou wilt keep him in perfect peace, because he trusteth in thee, Isai. 26. 3.* Now Gods Elect, after their effectual calling, are wont thus to trust in him. *Ergo.*

6. They that do or shall love Gods Word in sincerity,

cerity, while they live here, shall have perfect peace in the world to come, because they shall have great peace in this life; as it is written, *Great peace have they that love thy Law, Psal. 119. 165.* Now Gods Elect are such as do or shall love his Word in sincerity, while they live here. *Ergo.*

7. They that do or shall endeavor to walk according to the rule of Gods Word, while they live here, shall have perfect peace in the World to come; according to that of the Apostle, *As many as walk according to this Rule, peace be on them and mercy, Gal. 6. 16.* Now Gods Elect are such as do or shall endeavor to walk according to this rule, while they live in this world. *Ergo.*

8. They that are or shall be sincere and upright before God in this world, shall have perfect peace in that which is to come; as I gather from that of the Prophet, *Mark the perfect man, and behold the upright, for the end of that man is peace, Psal. 37.* his end being put chiefly for his future condition in the next world. Now Gods Elect are such as are or shall be all upright and sincere before him in this world. *Ergo.*

9. They that are under a Covenant of peace, and have an inward right thereunto, shall have perfect peace in the world to come, according to the same Covenant. Now Gods Elect are all under a Covenant of peace, and have an inward right thereunto, as appeareth, *Ezek. 34. 25. & 37. 26. Ergo.*

10. They that shall have nothing to offend them in the world to come, shall have perfect peace in that world: But Gods Elect shall have nothing to offend them in the world to come; as it is promised in plain words, *Nothing shall offend them, Psal. 119. 165.*

Which

Which Promise, though it may in some respects and degrees be made good to them in this world, yet it shall not be perfectly fulfilled, but in that which is to come, when nothing at all shall offend them. *Ergo.*

1. They that do or shall do good in this life with an honest and good heart, shall have perfect peace in the world to come; as the *Apostle* witnesseth, when he saith, *Peace shall be to every man that worketh good; to the Jew first, and also to the Greek, Rom. 2. 10.* But Gods Elect are such as do, or shall do, good in this life, with an honest and good heart. *Ergo.* They shall have perfect peace in that which is to come.

Use.

This Proposition, thus cleared and proved, may be useful. As,

First, It makes for the confutation of such, as expect a state of perfect peace in this world before its end; and give out in their *Pamphlets*, *That the latter times shall abound with such peace and unity, as the like was never seen*: For proof whereof they wrest many passages of Scripture, and draw them to a wrong sense. But these Writers are much mistaken: For (as I have shewed before) that perfect peace, which is promised in *holy Writ*, belongs to the world to come, not to this world. And it is a vain thing for any to expect perfect peace in this world, for these causes:

1. Because God hath put enmity betwixt the seed of the woman, and the seed of the Serpent, *Gen. 3.* betwixt the godly and the wicked: so that the wicked are still an abomination to the just, and the just are still an abomination to the wicked: Which enmity doubtless will continue as long as this world it self continues.

2. Because

2. Because there is still an enmity betwixt the flesh and the spirit in every regenerate person: For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other: so that we cannot do the things that we would, Gal. 5.17. Which enmity also is likely to continue unto the worlds end.

3. Because the New Testament, which best describes this latter age of the world, fore-shews, that the latter times shall be very unquiet, troublesome, and perillous. What saith our Saviour? Think not (saith he) that I am come to send peace on Earth: I came not to send peace, but a sword. I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law; and a mans foes shall be they of his own household, Matt. 10. 24, 35, 36. And ye shall hear of wars, and rumors of wars, Matth. 24. 6. And, saith he, in the world ye shall have tribulation, Joh. 16. 33. In the last days perillous times shall come, saith Saint Paul, 2 Tim. 3. 1. Yea, we finde, Rev. 20. That Christ at his second Coming from Heaven shall find the Nations of the world in a posture of war: And for these Reasons we have no cause to think, that the latter times shall be such peaceable times, as some have described.

Indeed, I grant, That Gods faithful people and servants, at certain times, may enjoy much good peace in this world; They may have some experience of peace with God through Christ; They may have, at times, some peace of Conscience within themselves; They may have peace from war, and peace from publick persecution, for a time: But for any to dream of perfect peace in this world, is all one

as

as to dream of a dry Summer, when Winter is at hand. Wherefore let us not harken unto those that preach and promise *peace, peace*, when trouble is near.

Again, It may inform us, That *Gods Elect* should not be too much discouraged or dejected by reason of *their tribulations and want of peace in this life*: For such is the condition of this world, *many are the troubles of the righteous*; and all that will live godly in Christ, must suffer here what is appointed for them: Yea, they may seek and pray for outward peace with men, and yet not finde it; They may seek and pray for inward peace of Conscience, and yet not obtain so much of it as they desire. But in the World to come they shall have as much peace, both inward and outward, as their hearts can desire, and that for ever: which will be a sufficient recompence for *their want of peace in this world*.

Lastly, If we desire to have *perfect peace in the World to come with Gods Elect*, then we must endeavor to perform all such conditions, on our part, as have the promise of this peace annexed to them: that is to say;

We must endeavor *to be reconciled to God through Christ*.

We must endeavor *to be really justified and sanctified*.

We must endeavor *to love Gods Word in sincerity*.

We must endeavor *to walk according to the Rule of it*.

We must endeavor *to have our mindes stayed on God*.

We must endeavor *to trust in him effectually*.

We

We must endeavour to be upright before him.

We must endeavour to please him in all our wayes.

We must endeavour to do that which is good in his sight.

For these are the Conditions which have the promise of this peace annexed to them: and if we make conscience of performing them, we shall not miss of perfect and everlasting peace in the World to come.

The other Proposition is, *That Reprobates* ^{2 Proposition} *shall have Tribulation in the W O R L D to come.*

Which Tribulation of theirs, as I conceive, shall be a total privation of peace in that World: For they shall have no peace with God, no peace with Christ, no peace with their Consciences, no peace with the Saints, no peace from among the Angels, no peace from among themselves, in that World: Which total Want of Peace will be unto them a great and perfect Tribulation, and that Tribulation which is mentioned, *Rom. 2. vers. 9.*

Now that *Reprobates shall have no peace at all in the world to come*, may be proved by these Arguments ensuing:

1. They that shall be *strangers from Christ* in the World to come, shall have no peace at all in that world, the peace of that world being *Christs purchase*: But *Reprobates shall be strangers from Christ* in the world to come. *Ergo.*

2. They that shall be found *unrighteous persons* in the World to come, shall have no peace at all

Match. 25.
4^t

in that world : But Reprobates shall be found unrighteous persons in the world to come : *Know ye not that the unrighteous shall not inherit the Kingdom of God ? 1 Cor. 6. 9. Ergo.*

3. They that shall be found unclean and filthy persons in the world to come, shall have no peace at all in that world : But Reprobates shall be found unclean and filthy persons in the world to come ; according to that of Saint John, *He that is filthy, let him be filthy still, Rev. 22. 11. Ergo.*

4. They that shall be found impenitent sinners in the World to come, shall have no peace at all in that world ; as we may gather from that of Saint Paul, *Tribulation and anguish shall be upon every Soul of man that doth evil, of the Jews first, and also of the Greek, Rom. 2. 9. viz. if they shall finally persist in doing evil without repentance. Now Reprobates shall be found impenitent persons in the world to come. Ergo.*

5. They that shall be found wicked persons in the world to come, shall have no peace at all in that world ; as it is written, *There is no peace, saith my God, to the wicked, Isai. 57. 21. But Reprobates shall be found wicked persons in the world to come. Ergo.*

6. They that will never know the way of peace, while they live in this world, shall have no peace at all in that which is to come : But Reprobates will never know the way of peace, while they live in this world, *Isai. 59. 8. Ergo.*

7. They that will still go in crooked paths, while they live in this world, shall know no peace at all in that which is to come, *Isai. 59. vers. 8. But Reprobates will still go in crooked paths,*

paths, while they live in this world. *Ergo.*

8. They that will still be *Enemies to a godly peace* in this world, shall have no peace at all in that which is to come: But *Reprobates* will still be *Enemies to a godly Peace* in this world, *Psal.* 121. 6, 7. *Ergo,* They shall have no peace at all in that which is to come, but tribulation; and this their Tribulation shall be a total privation, or want of peace, as was said before.

Which Proposition doth not onely confirm what hath been formerly affirmed, *viz. That it had been good for Reprobates if they had never been born.*

Use.

But also shews, *That such shall gain nothing at the last by any Peace of theirs in this World.*

Indeed, if there be any Civil or National Peace here, Reprobates may have a share in it, as well as others: If there be any peace in sinning, they are wont to have the greatest share in it. But what shall it profit them, when at last *their peace* shall end in *tribulation*? Surely nothing; Rather then they shall wish they had never known any such peace.

Wherefore, if we will provide for our own safety, that we may be preserved from *Tribulation* in the World to come, we must be careful, while we live here, to shun and decline those crooked paths of *unrighteousness, uncleanness, impenitency, hatred of godly peace, &c.* which are wont to bring men at the last to *everlasting Tribulation*: And if we be careful thus to do, then we shall never know, by experience

in our selves, any want of peace in the world to come.

SECT. XIX.

*Touching the Light of Gods Elect, and the Dark-
ness of Reprobates, in the World
to Come.*

HERE followeth a ninth special difference, which shall be betwixt the parties before named in the next world: And it may be thus expressed in two Propositions:

<i>Gods Elect shall abound with spiritual Light</i>	} <i>in the next World.</i>
<i>Reprobates shall be punished with spiritual Darkness</i>	

1 Proposit. The former Proposition is, *That Gods Elect shall abound with spiritual Light in the World to come.*

I speak not here of *that natural and bodily Light* which shall be suitable to *their new natures* in the World to come, of which doubtless they shall finde no want; but onely of *their spiritual Light* in that World, which shall far surpass *that spiritual Light* which the *best Christians* have in this world.

For I grant, That the *regenerate* have some *spiritual Light* in this world: for which cause they are called *the children of Light*, *Luk. 16. 8.* That is to say:

They

They have some *light of saving knowledg*, which is a spiritual kinde of *Light*, and that which is mentioned, *Mat. 4. 16. The people which sate in darkness, saw great light; and to them which sate in the region and shadow of death, light is sprung up: viz. the light of saving knowledg.*

They have some *Light of Holiness*, which is a spiritual kinde of *Light* too, and that which is mentioned, *Matt. 5. 16. Let your light so shine before men, that they may see your good works, and glorifie your Father in Heaven.*

They have some *Light of Christian Experience*, which is also a spiritual kinde of *Light*, and that which is mentioned, *Psal. 112. 4. Unto the upright there ariseth light in darkness.* But all this *spiritual light* of theirs is but little, in comparison of that which *Gods Elect* shall have in the *World to come*; because therein *they shall abound with spiritual Light*: that is, they shall have as much *light of saving knowledg*, as much *light of holiness*, as much *light of godly experience*, in that world, as their hearts shall be able to wish and desire to have.

For proof whereof, these following Arguments are to be considered:

1. They that have *spiritual Light sown already for them*, shall have abundance thereof, and abound therewith in the world to come. Now *Gods Elect have this spiritual Light sown already for them*; as I gather from that of the Prophet, *Light is sown for the righteous, Psal. 97. 11.* where by *light* we are to understand *spiritual Light*; and by the *righteous*, all and every one of *Gods Elect*, who are or shall be all truly righteous before God in their generations.

rations. And when he saith, *that this light is sown for them*, his meaning is, that God hath certainly decreed and intended to give them a full and plentiful measure of this Light in the next VWorld, as men do certainly intend a full crop for the poor, when they sow plentifully for them. *Ergo.*

2. They that doe or shall endeavour to follow Christ in this World, and to imitate His good example so far as it is imitable, shall abound with *spirituall light* in that VWorld which is to come: as we may gather from those words of our Saviour, *he that followeth me, shall not walk in darknesse, but shall have the light of Life, Ioh.8.12.* viz. the Light of the Life of grace here, and the Light of the Life of glory hereafter. Now Gods Elect are such as do or shall endeavour to follow Christ, and to imitate his good example in things imitable. *Ergo.*

3. They that are or shall be the Children of *spirituall Light*, shall abound with *spirituall Light* in that VWorld which is to come. Now Gods Elect are or shall be the Children of *spirituall Light*, Luk. 16.8. 1 Thess. 5.5. *Ergo.*

4. They that shall have God Himself to be their everlasting Light, shall abound with *spirituall light* in the VWorld to come. Now Gods Elect shall have Him for their *everlasting Light*. *Esay 60.19,20.* *Ergo.*

5. They that shall have Christ the Lamb of God to be their Light, in the VWorld to come; shall abound with *spirituall Light* in that VWorld. But Gods Elect shall have Christ the *Lamb of God* to be their Light in the VWorld to come, *Rev.21.23.* *Ergo.*

6. They that are or shall be meet to be partakers of

of the inheritance of the Saints in Light, shall abound with *spirituall light* in the VWorld to come. Now Gods Elect are such as are or shall be meet to be partakers of the Inheritance of the Saints in Light, Col. 1. 12. Ergo.

7. They that shall be immediately taught of God in the VWorld to come, shall abound with *spirituall light* in that VWorld. Now Gods Elect shall be immediately taught of God in the next VWorld. As appears, *Esay 54. 13. Ioh. 6. 45. Ergo.*

8. They that shall have no need to teach every one his Neighbour, nor every one his Brother in the VWorld to come, shall abound with *spirituall light* in that VWorld. Now Gods Elect shall have no need to teach every one his Neighbour nor every one his Brother in the next VWorld, as may be gathered from, *Heb. 8. 11. Ergo.*

9. They that shall have perfect saving knowledge of God in the VWorld to come, I mean so much knowledge of him, as their new natures shall be capable of: shall abound with *spirituall light* in that VWorld. Now Gods Elect shall have such perfect knowledge of God in the next VWorld, as may appear by these passages *they shall see God, Mat. 5. 8. They shall see face to face, 1 Cor. 13. 12. They shall know me from the least to the greatest, Heb. 8. 11. the Earth (that is the new Earth) shall be filled with the knowledge of the glory of God, as the Waters cover the Sea, Hab. 2. 14. Ergo,*

10. They that shall have the perfect saving knowledge of Christs Love to his, in the VWorld to come; shall abound with *spirituall Light* in that VWorld, because saving knowledge is *spirituall Light*. Now Gods Elect shall have in the next VWorld the perfect

saving knowledge of Christs Love to his, according to Saint Pauls Prayer, *they shall be able to comprehend with all Saints, what is the length, and breadth and depth, and height, and to know the Love of Christ passeth knowledge, Eph. 3. 18. 19.* that is, though this Love of his passeth the knowledge of men in this Life, yet it shal not passe the knowledge of the Saints in that which is to come. *Ergo.*

11. They that in the VWorld to come shal have the perfect saving knowledge of such Divine Mysteries, as are in a great part hid from many in this Life; shal abound with *spiritual light* in that world. Now Gods Elect in the VWorld to come shal have the perfect knowledge of such Divine Mysteries, as are in a great part hid from many in this Life; there being nothing hid now which shal not therein be revealed and made known, *Lu. 12. 2. Ergo.*

12. They that in the VWorld to come shal have perfect saving knowledge of the works and creatures of God, shal abound with *spirituall light* in that VWorld. Now Gods Elect in the VWorld to come shal have perfect knowledge of the works and creatures of God; as we may gather from *Adams* wonderful knowledge in the state of innocency, for he then knew the nature of all creatures, and gave them significant and distinct Names according to their severall natures, and as he named every creature, so was the name thereof. Now if *Adam* in his innocency had such admirable knowledge of all creatures, doubtless the saints in the state of glory shal have much more perfect knowledge of them, and so much knowledge of them as their new natures shal be made capable of, and so shal abound with *spirituall Light*.

13. They

13. They that in the VWorld to come shal have al comfortable knowledge, not only of al the Faithful which have been, and or shal be in this VWorld; but also of al their former godly and familiar Friends, as such, shal abound with *Spiritual Light* in that VWorld. Now it is probable that Gods Elect in the VWorld to come shal have al comfortable knowledge, not only of al the Faithful which have been, are, or shal be in this VWorld; but also of al their former godly and familiar Friends as such.

And to strengthen this probability, I refer the Reader to these three places of Scripture; first it is said of Reprobates *that they shall see Abraham and Isaac and Iacob, and all the Prophets in the Kingdom of God, Luke 13. 28.* and shal they not see them so as to know them? yes; Secondly, it is said in the Parable of *Dives, that he saw Abraham a* Luk. 16. 23
far off and Lazarus in his bosome, and did he not see them so as to know them? yes; and if Reprobates shal have such knowledge of the Saints in the next VWorld, as shal yeeld them no comfort at al: doubtlesse Gods Elect shal have such knowledge one of another, as wil be ful of comfort. Thirdly, when Christ was transfigured upon the Mount in the presence of *Peter, James, and Iohn,* it is said that there appeared unto them *Moses and Elias,* and talked with him, and they appeared in such a bodily shape that *Peter* knew them distinctly, and thereupon said, *Master it is good for us to be here, if thou wilt, let us make here three Tabernacles, one for thee, one for Moses and one for Elias,* Mat. 17. 3, 4. Which transfiguration of Christ with its occurrences I conceive to be a lively representation of what shal be in the VWorld to come. And
 so

so its probable from hence also what mutual and comfortable knowledge the Saints shal have one of another in that VWorld? and consequently that they shal abound with *spirituall light* in it.

14. They that shal not want any Light of holinesse and righteousness in the VWorld to come, shal abound with *spirituall light* in that would, seeing the Light of holinesse is a *spirituall kinde of light*. Now Gods Elect shal not want any Light of holinesse and righteousness in that VWorld; because God shal bring forth their righteousness as the Light: and their judgements as the Noon-day, *Psal.37.6.*
Ergo,

15. They that shal not want any Light of Gods countenance in the VWorld to come; shal abound with *spirituall light* in that VWorld; the Light of his countenance being a *spirituall kinde of light*. Now Gods Elect shal not want any Light of his countenance in that VWorld; for the Prophet saith. *Blessed is the People that knew the joyfull sound, they shall walk O Lord in the light of thy countenance, Psal.89.15.* *Ergo.*

Use.

Which Proposition thus proved, may be useful, as, first it makes for the confutation of such, as in these dayes are wont to boast much of *new lights* received, and give out, that the latter times shal generally abound with *spirituall light* more then the former; that the ordinary sort of Saints shal shortly have as much *spirituall light* as the Apostles themselves have, if not more, and so shal have no need of publik Pastors and Teachers to instruct them; yea, that fulness of *spirituall light*, which is promised in the VWorld, they apply unto the Latter Times.

Now

Now in al this they do but delude themselves, and the VWorld, as may be seen in these particulars.

1. Whereas they boast of *new lights* received, in this they doe but juggle and put Light for darkness: for it is wel known that their darkest errors are shrouded under this Notion of *new lights*, and though they varnish them what they can with a semblance of Light: yet that Light which seemes to be in them is but *spirituall darknesse*, and if so, how great is that darkness?

2. Whereas they say, that the Latter Times shal generally abound with *spirituall light* more then the former: in this there can be no truth, because the new Testament shews that the Latter Times shal generally abound with Atheisme, Error, and Iniquity more then the former. Now Atheisme, Error and Iniquity are so many branches of *spirituall darknesse*, and if the Latter Times shal generally abound with *spirituall darknesse* more then the former; how can they generally abound with *spirituall light* more then the former? Indeed I conceive that some particular truths relating to the VWorld to come, shal be more plainly discovered towards the end of this VWorld by ordinary Teachers; then formerly they have been by such Teachers, and in this sense, knowledge may be increased about the time of the end, as the Prophet *Daniel* speaks, *Dan. 12. 4.* yet we may not infer from hence that the Latter Times, shal generally abound with *spirituall light* more then the former.

3. Whereas they say, that the ordinary sort of Saints shal shortly have as much *spirituall light* as the Apostles themselves had, if not more; there can be no truth in this neither; because the Apostles were

were taught of God immediately in an extraordinary way, whereas the ordinary sort of Saints are now taught of him but mediately, in an ordinary way and it is against reason to think that this latter way of teaching should produce more spiritual light than the former, or as much: But the truth is, that in the Apostles Writings are many things so hard to be understood, that many ordinary Saints at this day, with all their spiritual light, cannot attain to the right understanding of them.

4. Whereas they say, That the Saints of latter times shall have no need of Pastors and Teachers for to instruct them: This is point blank against our Saviors doctrine and practise: for he hath not only ordained that publike Pastors and Teachers shall be continued in the Church to the end of the world, *Ephes. 4. 13.* but also hath promised to be with them unto the end of the world, *Mat. 28. 20.*

5. Whereas they say, That the fulness of spiritual light promised in the Word is to be exhibited in the latter times; this is a meer delusion too: for it may appear by that which hath been formerly said, That the fulness of spiritual light promised appertains to the World to come, and not to this present world. Wherefore we should not hearken to such as speak and boast so much of new Lights.

Again, It may inform us, That the World to come is much to be desired of all good Christians: as in other respects, so in respect of that spiritual light which shall abound in it: This world we know is much desired of some, in respect of that natural and bodily light which may be enjoyed in it; for truly the light is sweet, and a pleasant thing it is for the

eyes

eyes to behold the Sun, *Eccles. 11. 7.* And it is much desired of others, in respect of that spiritual light which may be enjoyed in it. Now Gods Elect shall enjoy much more spiritual light in the World to come then may be expected in this life: for whiles they live here, they are defective in their spiritual light of saving knowledge, in their spiritual light of holiness, in their spiritual light of experience; but in that world they shall know no such defect: whiles they live here, the best of them *know but in part, and prophecy in part, and see as through a glass, darkly*; but in the World to come they *shall know as they are known, and shall see face to face, 1 Cor. 13. 12.* Wherefore that world is much to be desired in this respect.

And if any desire it in this respect, there are three Things especially expected from them.

1. That they be soundly regenerated and converted, that so they may be translated into a state of spiritual light.

2. That after this, they be thankful for the spiritual light which they have received, *Psalms 16. 7.*

3. That they be careful to improve their spiritual light, so as to walk in it, or according to it, *1 Thes. 5.*

The other Proposition is, *That Reprobates shall be 2 Proposition, punished with spiritual darkness in the World to come.* Some perhaps may think that Reprobates shall be punished with bodily darkness in the next world; as the *Egyptians* were in *Moses* time; for then God brought a thick & palpable darknes over al the land of Egypt, so that the *Egyptians* could not see one another

another, nor rise any one off his place for three days, *Exod. 10. 23.* yet I cannot think so; for if they shall be punished with bodily darkness, how then can it be that they shall see him whom they have pierced? how then can it be that they shall see *Abraham, Isaac and Jacob in the Kingdom of God?* which things they shall certainly see with their bodily eyes in that world: rather then I think that their bodily eyes shall be clear enough; but their spiritual eyes shall be darkened, and they covered with spiritual darkness in that world. Which spiritual darkness of theirs, as I conceive, shall be a total and perpetual privation of that spiritual light which belongs to Gods Elect in that world; that is to say, they shall have no light of saving knowledg, no light of holiness, no light of comfortable experience in that world; but the darkness of ignorance, the darkness of an unholy life, the darkness of discomfort, being so many branches of spiritual darkness shall still remain upon them. And this darkness of theirs is called in Scripture *the midst of darkness*; it may be, because they shall not know how to come forth of it: Its called *the blackness of darkness*; it may be, because they shall have no comfort in it: It is called *outer darkness*; it may be, because it shall be proper to an outer sort of people, such as shall be found to be out of Christ, and out of Gods favour in that world.

Now that Reprobates shall be punished with *spiritual darkness* in the World to come, may thus be proved:

I. It is said, That *the light of the wicked shall be put out*, *Job 18. 5.* where, as I suppose, the Text speaks

speaks not of bodily light ; for in this sence it may be as truly said, *The light of the godly shall be put out, as the light of the wicked shall be put out* : but it speaks of that *spiritual light* which wicked hypocrites may seem to have in this life, and so the meaning is, That that *spiritual light* which wicked hypocrites may seem to have in this life (if they shall still remain such, and be found Reprobates at the last) shall be one day altogether extinguished, and put out : from whence I may argue thus ; *They that shall have their seeming spiritual light altogether extinguished, and put out, shall be punished with spiritual darkness in the World to come* : But Reprobates shall have their seeming *spiritual light* altogether extinguished, and put out. *Ergo.*

2. They that have no spiritual light sown for them, shall be punished with spiritual darkness in the World to come : Now Reprobates have no spiritual light sown for them ; as may be gathered from *Psal. 97. 11. Ergo.*

3. They that will still be the children of Satans Kingdom in this world, shall be punished with spiritual darkness in that which is to come ; as it is written, *The children of the Kingdom shall be cast out into outer darkness, Mat. 8. 12.* Now Reprobates will still be the children of Satans Kingdom in this world. *Ergo.*

4. They that will still be without the wedding garment of saving faith and repentance whiles they live in this world, shall be punished with spiritual darkness in that which is to come ; as may appear by our Saviours sentence upon the man that had not on a wedding garment : *Bind him hand and foot, and take him away, and cast him*
into

into outer darkness, *Mat. 22. 13*. Now Reprobates will still be without the wedding garment of saving faith and repentance whiles they live in this world. *Ergo*.

5. They that will still be unprofitable servants in this life, shall be punished with spiritual darkness in the World to come; according to the saying of Christ, *Cast ye the unprofitable servant into outer darkness, Mat. 25. 30*. But Reprobates will still be unprofitable servants in this life. *Ergo*.

6. They that will still remain in a state of spiritual darkness whiles they live in this world, shall be punished with spiritual darkness in that which is to come: Now Reprobates will still remain in a state of spiritual darkness whiles they live in this world, and so long it will be truly said of them, *That they are in darkness, and walk in darkness, and know not whither they go, because darkness hath blinded their eyes, 1 Joh. 2. 11*. *Ergo*.

7. They that will still love spiritual darkness rather than spiritual light, shall be punished with spiritual darkness in the World to come: But Reprobates will still love spiritual darkness rather than spiritual light, *Ioh. 3. 19*. *Ergo*.

8. They that will still mistake light for darkness, and darkness for light, in a spiritual sence, shall be punished with spiritual darkness in the World to come: But Reprobates will still mistake light for darkness, and darkness for light, as both are taken in a spiritual sence, *Isai. 5. 20*. *Ergo*.

9. They that will still be deceivers of themselves and others, whiles they live in this world, shall be punished with spiritual darkness in that which is to come, *1 Pet. 2. 17. Jude 13*. But Reprobates will
still

still be seducers of themselves and others, whiles they live in this world. *Ergo.*

10. They that will still be wicked in this world, shall be punished with spiritual darkness in that which is to come; according to that in *Hannab's* song, *The wicked shall be silent in darkness*, 1 Sam. 2. 9. No Reprobates will still remain wicked in this world. *Ergo.*

And this latter Proposition may inform us, That it cannot be safe for any to remain still in the state of nature and unregeneracy; because all unregenerate persons, as long as they remain such, are in a state of spiritual darkness, *being alienated from the life of God, through the darkness that is in them, because of the blindness of their hearts*, Ephes. 4. 18. being destitute of all saving knowledge of God, of Christ, and divine Mysteries; and being destitute of all real holiness, and godly experience. And if they shall remain such until their death, without doubt they shall be punished with everlasting darkness spiritual in the World to come, as hath been proved. Wherefore it cannot be safe for any to remain still in the state of nature and unregeneracy.

But there is a necessity of Regeneration on their part who are not regenerated, because without this grace they cannot escape the judgment of spiritual darkness, temporal nor eternal: but if they can obtain this grace of Regeneration, they shall be sure to obtain the blessing of spiritual light here in this life, and the fulness of it in the life to come; according to that of the Apostle, *Awake thou that sleepest, and stand up from the dead, and Christ shall give thee light*; that is, the light of saving

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saving grace here, and the light of glory hereafter.

And for the better obtaining of this grace, they that want it,

1. Must diligently attend unto the outward Ministry of the Word, this being the instrumental Cause or Means of Regeneration; as *S. Peter* saith, *We are born again, not of corruptible, but of incorruptible seed, by the Word of God, 1 Pet. 1. 23.*

2. They must diligently pray for the inward Ministry of the Spirit, this being the efficient Cause of Regeneration; as our Saviour saith, *That which is born of the Spirit, is Spirit, Joh. 3. 6.*

SECT. XX.

Touching the Joy of Gods Elect, and the Sorrow of Reprobates, in the World to come

HERE followeth a tenth special Difference which shall be betwixt the parties before-named in the next world; and it may be thus expressed in two Propositions:

Gods Elect shall abound with Joy in the next World. Reprobates shall abound with Sorrow in the next World.

1 Proposition.

The former Proposition is, *That Gods Elect shall abound with Joy and Gladness in the World to come.* Which Joy of theirs shall be such as none in this life can fully conceive nor express: For doubtless it shall be exceeding wonderful and glorious; and that,

1. In regard of the manner of it; for it shall be suitable to their new natures, which they shall receive.

2. In

2. In regard of *the measure of it* ; for it shall exceedingly abound beyond all their former joys.

3. In regard of *the several objects and occasions of it* ; for in that world they shall joy and rejoyce in God, in Christ, in the Nature of God, the Mercies of God, the Judgments of God ; in their inward peace and glorious condition, and in all that they shall see, or hear, or speak, or do : yea, the several objects and occasions of their Joy in that world, shall be such, and so many, that they cannot now be numbered by any.

But that Gods Elect shall abound with Joy in the world to come, may be thus proved :

1. They that have such Joy and gladness already sown for them, as shall be reaped in the world to come, shall abound with Joy in that world : Now Gods Elect have such joy and gladness already sown for them, as shall be reaped in the world to come ; as we may gather from that of the Prophet, *Gladness is sown for the upright in heart*, Psal. 97. 11. And if it be *sown for the upright in heart*, then it is sown for all the *Elect*, who are or shall be *upright in heart* ; and consequently they shall abundantly reap it in that world.

2. They that have, or shall have, the beginnings of spiritual joy in this world, shall abound with joy in that which is to come : Now Gods Elect have, or shall have, the beginnings of spiritual joy in this world ; for so many of them as are, or have been, effectually called, have already rejoyced in God, in Christ, in the works of God, in the word and Promises of God, in the testimony of a good conscience : yea they have already rejoyced in tribulation, and in hope of the glory of God ; and the rest of them shall one day be effectually called too, & so shall have the same

beginnings of spiritual joy with the former sort. *Ergo* they shall abound with joy in the world to come.

3. They that have, or shall have, the spirit of godly sorrow in this world, shall abound with joy in that which is to come; according to these Promises: *Heaviness may endure for a night, but joy cometh in the morning, Psa. 30. 5. They that sow in tears, shall reap in joy, Psal. 126. 5. Blessed are they that mourn, for they shall be comforted, Mat. 5. 4. Blessed are ye that weep now, for ye shall laugh, Luk. 6. 21.* Now Gods Elect are such as have, or shall have, the spirit of godly sorrow and contrition here in this world. *Ergo*.

4. They that shall have no cause of sorrow in the world to come, shall abound with joy in that world: Now Gods Elect shall have no cause of sorrow in the world to come: *For God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away, Rev. 21. 4. Ergo.*

5. They that shall sing for joy of heart in the world to come, shall abound with joy in that world: But Gods Elect shall sing for joy of heart in the world to come, *Isai. 65. 14. Ergo.*

6. They that shall be created a rejoicing and a joy in the world to come, shall abound with joy in that world: But Gods Elect shall be created a rejoicing and a joy in that world, *Isai. 65. 18. Ergo.*

7. They that shall enter into their Masters joy in the world to come, shall abound with joy in that world: Now Gods Elect shall enter into their Masters joy in that world, *Mat. 25. 21. Ergo.*

8. They that shall have fulness of joy in the world to come, shall abound with joy in that world: Now
Gods

Gods Elect shall have *fulnes of joy* in the world to come; as it is written, *In thy presence is the fulnes of joy, and at thy right hand are pleasures for evermore, Psal. 16. 11. Ergo.*

9. They that shall have *everlasting joy upon their heads* in the world to come, shall abound with joy in that world: Now Gods Elect shall have *everlasting joy upon their heads* in the world to come: *Isai. 35. 10. & 61. 7. Ergo.*

Which Proposition, thus proved, may be useful thus:

Use.

First, It makes for the confutation of such as expect a time of much joy, if not perfect joy, for Gods faithful people here in this world, before the end; and say, *That the Sword, which is now drawn, shall subdue all the open Enemies of Gods people; and so all tears shall be wiped from their eyes, and their hearts shall be filled with joy unspeakable.*

But all this is against the Word of God point-blank.

For, 1. the Word shews, *That the latter times shall be perillous times for Gods faithful people, 2 Tim. 3. 1.* And if they shall be *perillous times* for them, how can they be such joyful times for them, as these men speak of?

2. Our Saviour, speaking of the wars and tumults of the *latter times*, saith, *That all these are the beginning of sorrows, Mat. 24. 8.* And if the wars of the *latter times* shall be the *beginning of sorrows*, how can they be *occasions of so much joy* as these speak of?

3. The Word shews, *That the wars of the latter times shall be increased about the time of Christs second Coming, Rev. 20. 9.* And if so, how can or

shall they produce *such joyful times* in this world, as these men expect.

4. I have shewed before, That *that fulness of joy and gladness*, which is promised in the Word of God, appertains not to this world, but to that which is to come.

Wherefore we should not harken to these filthy Dreamers, because we finde by experience that their Dreams are deceitful: For while they dream of *much light*, behold *much darkness* that may be felt; and while they dream of *much joy*, behold *much sorrow and vexation of spirit*.

Secondly, It may inform us, That Gods Elect shall be well rewarded at the last, for all their godly sorrow in this life. Indeed, whiles they live here, they are wont to be in heaviness through manifold temptations: Whiles they live here, they are wont to mourn much after a godly sort for their own sins, for the sins of others, for the afflictions and sufferings of Christ, for the afflictions of their brethren, and for all the fruits and effects of Gods displeasure: But in the World to come all this sorrow of theirs shall be turned into gladness; They shall have *beauty for ashes, the oyl of joy for mourning, the garment of praise for the spirit of heaviness*, *Isaiah 61. 3.* And as this sorrow of theirs shall more or less abound in this world, so shall their godly Joy more or less abound in that which is to come: which will be a sufficient recompence for all their good sorrow; and is still promised as a recompence thereof in divers places before mentioned.

Wherefore, if we desire to abound with joy in that world which is to come, we must be contented, whiles we live here, to sow in tears of godly sorrow

forrow : and if we sow plentifully in this way, we shall reap plentifully ; according to Gods promise, as the Prophet saith, *He that goeth forth, and weepeth, bearing precious seed, shall doubtless come again with rejoycing, bringing his sheaves with him,* Psal. 126.6.

The other Proposition is, *That Reprobates shall abound with sorrow in the world to come.* 2 Proposition.

Which sorrow of theirs, though it shall be such as no mortal man can fully conceive and express ; yet others have expressed what they have conceived touching the same : And why may not I do the like ?

I conceive then ; First, That the sorrow of Reprobates in the World to come, shall be, not onely a privation of all those joys which belong to Gods Elect in that world ; but also shall be a positive and real passion of grief and vexation. Secondly, I conceive, That in the next world they shall mourn, not onely for the guilt of all those sins, which shall be then and there layd to their charge ; but also for all those pains, torments, and punishments, which shall be then and there inflicted on them. And thirdly, I conceive, That this mourning of theirs shall be expressed by sighs and groans, by sobs and tears, by weeping and howling, by grinding and gnashing of teeth.

Now that Reprobates shall abound with Sorrow in the WORLD to come, may be thus proved :

1. They that shal express their grief in the world to come by weeping and gnashing of teeth, shall abound with sorrow in that world : Now Reprobates shall express their grief in the next world by weeping and

gnashing of teeth, as the Scripture witnesseth in many places, *Mat. 8. 12. & 22. 13. & 25. 30. Ergo.*

2. They that shall cry for sorrow of heart, and howl for vexation of spirit in the world to come, shall abound with sorrow in that world: But Reprobates shall cry for sorrow of heart, and howl for vexation of spirit in the world to come, *Isai. 75. 14. Ergo.*

3. They that will still contemn the spirit and practise of godly sorrow, whiles they live in this world, and choose rather to spend their time in carnal mirth and jollity, shall abound with sorrow in that which is to come; according to that of our Saviour, *Wo unto you that laugh now, for ye shall mourn and weep, Luk. 6. 25.* Now Reprobates will still contemn the spirit and practise of godly sorrow, whiles they live in this world. *Ergo.*

4. They that will never repent effectually of their evil doings in this life, shall abound with sorrow and anguish in the world to come; according to that of the Apostle, *Anguish shall be upon the Soul of every man that doth evil, of the Jew first, and also of the Gentile, Rō. 2. 9.* Now Reprobates will never repent effectually of their evil doings in this life. *Ergo.*

5. They that have received, or shall receive, their full portion of consolation and pleasure in this world, shall abound with sorrow in that which is to come; as we may gather from what was said to Dives in the Parable, *Son, remember that thou in thy life time receivedst thy good things; and likewise Lazarus evil things: but now he is comforted, and thou art tormented, Luk. 16. 25.* Now Reprobates are such as either have received, or shall receive, their full portion of consolation and pleasure in this world. *Ergo.*

6. They

6. They that shall be still *vexed with the Worm of conscience* in the world to come, shall abound with sorrow in that world, because the *worm of conscience* (as some Divines say) is a continual remorse and furious reflection of the soul upon its own wilful folly, and thereby the woful misery it hath brought upon it self: Now *reprobates* shall still be *vexed with the worm of conscience* in the world to come, as the Scripture witnesseth. *Ergo.*

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7. They that shall be *everlastingly tormented* in the world to come, both in soul & body, shall abound with sorrow in that world: Now *reprobates* shall be *everlastingly tormented* in the next world, both in Soul and body. Their soul-torments shall be such as have not bin felt nor experienced in this life; and their bodily-torments shall be such as have never bin experienced in this life. Therefore doubtless they shall abound with sorrow and grief in the world to come.

And this latter Proposition may inform us, That such wicked persons as shall be found *Reprobates* at the last, shall gain nothing in the issue, by all their mirth and jollity in this world. Here indeed they may seem to be the onely merry companions; here they are wont to spend much of their time in pleasure; they call for the *vial*, the *harp*, and the merry *lute* in their *feasts*; and say, *To morrow shall be as this day, and much more vile*: and in their merry meetings they are wont to cry down the spirit of mourning, and to say, *Hang up sorrow, for what serves it? let us eat, drink, and be merry; let us rejoyce in our youth, let our hearts chear us in the days of our youth, let us walk in the ways of our hearts, &c.* But suppose any of these mirth-mongers shall happen to dye in the guilt of their sins, without repentance, and

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and without a pardon, and so shall be found *Reprobates* at the last: What then shall all their mirth profit them? Surely nothing at all: But then they shall finde, *That it had been good for them if they had never been born*: Then they shall finde, *That all their mirth and jollity shall be turned into sorrow and heaviness, into weeping and gnashing of teeth.*

Wherefore my beloved, that we may not mourn and howl with *Reprobates* in the world to come, let us still pray, that God will pour upon us *the spirit of godly mourning and contrition*, that we may walk heavily, and grieve heartily for our own sins, and for the sins of others, here in this life; That we may mourn with those that mourn, and weep with those that weep now, in a good sence: And if God shall vouchsafe us this spirit, then we shal not mourn with *Reprobates*, but shall rejoyce with *Gods chosen* for ever in the world to come.

S E C T. XXI.

Touching the Security of Gods Elect, and the Fear of Reprobates, in the World to Come.

Here followeth an eleventh special difference which shall be betwixt the parties before named in the next world: Which may be thus expressed:

*Gods Elect shall dwell securely } in the World
Reprobates shall be afraid } to come.*

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The former Proposition, *that Gods Elect shall dwell securely in the World to come.* 1. *Propo.*

And here I speak not of *security*, as it is sometimes taken in evil part, for *sinfull security*; for doubtlesse there shall be none such in the World to come: but I speak of it as it is taken in good part, for *holy security*; and when I say, *that Gods Elect shall dwell securely in the World to come*, my meaning is, *that they shall enjoy abundance of holy security in that World*; that is to say, though they shall have a *reverentiall fear of God* in that VWorld, *Psa.* 67. 7. yet they shall be safe and free from all slavish fear of God and of Christ; and from al fear of evil; they shall not feare the evil of sin nor the evil of punishment; they shall not fear the power of Men nor Devils; they shall not fear the power of any creature in that VWorld.

And that in this sense they shall dwell securely, in the VWorld to come, may be proved by divers passages of Scripture, in which this security is either promised or asserted, as,

1. They that shall dwell in the house of the Lord for ever, shall dwell securely and enjoy abundance of holy security in the VWorld to come. Now Gods Elect shall dwell in the house of the Lord for ever, according to that of David, *surely goodnesse and mercy shall follow me all the dayes of my life, and I shall dwell in the house of the Lord for ever, Psa.* 23. 6. Ergo, They shall enjoy abundance of holy security in that VWorld.

2. The Lord who is wisdome it self saith, *he that hearkeneth unto me, shall dwell safely, and shall be quiet from fear of evill, Pro.* 1. 33. which promise may be in part fulfilled in this VWorld: but it shall

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perfectly be fulfilled only in that which is to come, and from hence I may reason thus : *they that shal perfectly enjoy this promise in the world to come, shal abound with holy security in that world.* Now Gods Elect shal perfectly enjoy this promise in the world to come. *Ergo.*

3. It is said, *who so putteth his trust in the Lord, shal be safe, Prov. 29. 25.* that is, shal be safe from the fear of evil; as that Text seems to import: which promise also may be in part fulfilled in this world : but it shal perfectly be fulfilled only in that which is to come : and so from hence I may argue thus ; *they that shal perfectly enjoy this promise in the world to come, shal abound with holy security in that world.* Now God Elect shal perfectly enjoy this promise in the world to come. *Ergo.*

4. The Prophet *Jeremiah* sheweth, *that in the dayes of Christs Raign, Judah shal be saved, and Israel shal dwell safely, Jer. 23. 6.* VVhereby *Judah* and *Israel*, I understand al Gods Elect, and by the *Salvation* and *Safety* there promised them, I understand chiefly their *Eternall Salvation* in the VVorld to come, together with that safety from fear of evil, which shal follow thereupon, and so from hence I may reason thus. *They that shal be Eternally saved in the World to come, shal be safe from the feare of evill in that World, and so shal abound with holy security in it.* Now Gods Elect shal be Eternally saved in the world to come. *Ergo.*

5. It is Gods Promise to his Elect, *that he will gather them out of all Countreies, whether he hath driven them, and will place them in their own Countreie, and will cause them to dwell safely in it, Jerem. 32. 37.* VVhich promise hath never been

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perfectly fulfilled as yet : but shal be perfectly fulfilled in the VVorld to come. From whence I may argue thus : *they that shal dwel safely in the World to come, shal abound with holy security in that world.* Now *Gods Elect* shal dwel safely in the world to come, *Ergo.*

6. The like promise is to be found elsewhere, for the Lord saith of his chosen People, *they shal no more be a prey to the heathen, neither shal the beasts of the Land devour them, but they shal dwel safely and none shal make them afraid, Ezek. 34. 28.* which promise hath never been perfectly fulfilled as yet, but shal be perfectly fulfilled in the world to come, *Ergo.* In the world to come *Gods Elect* shal dwel securely, and shal abound with holy security.

7. It is said, *that perfect love casteth out fear, because fear hath torment, 1 Joh. 4. 18.* and what fear shal perfect love cast out, but slavish fear and fear of evil, from whence also I may thus reason; *They that shall be perfect in love in the World to come, shall be safe from the fear of evil in that world.* Now *Gods Elect* shal be perfect in love in the VVorld to come. *Ergo.*

8. They that shal have perfect rest in the world to come, shal dwel securely therein, & shal be at rest from the fear of evil. Now *Gods elect* shal have perfect rest in the world to come, as it is written, *there remaineth a rest for the people of God. Heb. 4. 9.* and again, *It is a righteous thing with God to recompence tribulation to them that trouble you, and to you that are troubled rest with us, when the Lord Iesus shal be revealed from heaven with his mighty angels. Ergo.*

Which proposition thus proved, may be applied first for the confutation of such, as are wont to promise them-

² Theff. i. 7
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themselves and others, abundance of holy and happy security in this Life, and say, *that the Saints in the latter times shall have so much rest and tranquillity, that none shall be able to make them affraid, neither shall they fear any evil, present or to come.*

But these are much mistaken, for it hath been shewed before *that the blessing of perfect security is not to be enjoyed in this world, but only in that which is to come.* And how can we expect such a blessing in this World, seeing it is well known that as long as we live here, we are stil under a possibility of sinning and under a possibility of suffering for sin? and can we be free or safe from the fear of evil as long as we are in such a condition? surely no, because every known act of sin begets in men the fear of punishment, and every punishment for sin, begets the fear of another punishment, away then with this conceit.

Againe, if Gods Elect shal dwel securely from all fear of evil in the VWorld to come, then this may informe us that it is a great favour and mercy of God for any to be of the number of his Elect; and no marvel that Saint Paul was thankful to God for the election of some amongst the *Ephesians*, and for the election of some amongst the *Thessalonians*; for he knew this election of theirs to be a great grace and favour of God, wherefore they that have a share in this grace, can never be sufficiently thankfull for it, considering that by vertue of it they shal enjoy many priviledges in the VWorld to come, and this of perfect and happy security amongst the rest. And that we may be abundantly thankfull for it, we must stil be exhorted *to use all diligence,*
that

that are many make our calling and election sure to our selves, 2 Pet. 1. 10. for as without this assurance we cannot, so by vertue of it we shall be abundantly thankful for this grace.

Thirdly, if we desire to partake of this blessing in the World to come, we must endeavour whiles we live here to performe such conditions, as have the promise of perfect and happy security annexed to them, that is to say;

1. We must hearken to Gods Counsell with obedient hearts, Pro. 1. 33.

2. We must trust in God with all our hearts, Pro. 29. 25.

3. We must approve our selves to be stil his covenant People, Heb. 4. 9.

And then without doubt we shal dwel securely in the VWorld to come, according to Gods Promise.

The other Proposition is, *that Reprobates shal be afraid in the World to come*: that is, They shall be perplexed with the feare of evil in that World, they shal stil fear the displeasure of God, the displeasure of Christ, the displeasure of the Saints with a slavish fear, they shal stil fear the Paines, Punishments and Torments, which are to be suffered by them in that World, and that with a perplexed feare.

And for proof hereof, these Arguments may be produced.

1. If the perplexed feare of evil be a *spirituall punishment* belonging unto Reprobates in this VWorld, then they shall have much more experience of it in that which is to come.

Now the perplexed fear of evill is a *spirituall punishment*.

punishment belonging unto, such in this world, as may appeare by these passages. *The strangers shall fade away and be afraid out of their close places, Psal. 18. 45. They shall be afraid; pangs and sorrows shall take hold of them: they shall be in paine as a Woman that travelleth, they shall be amazed one at another, their faces shall be as flames, Isa. 13. 8. in that day shall Egypt be like unto Women, it shall be afraid and fear, because of the shaking of the band of the Lord of Hosts, which he shaketh over it. Esay. 19. 16. The sinners in Zion are afraid fearfullnesse hath surprised the Hypocrites: who among us shall dwell with the devouring fire: Esay 33. 14. from all which places we may gather that the perplexed fear of evil is a spirituall punishment belonging unto Reprobates in this world, and if so, how can they escape the full measure of it in that which is to come? seeing spiritual punishments in this life are but the first fruits of a full crop to be received hereafter.*

2. They that shall be afraid of the last judgement, shall be perplexed with the fear of evill in the world to come. Now Reprobates shall be afraid of the last judgement, for they shall hide themselves in the dens and Rock of the Mountaines, and shall say unto the Mountaines and Rocks fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand? Rev. 15. 16, 17. Ergo.

3. They that shall have vexing and accusing consciences in the World to come, shall be perplexed with the fear of evill in that World; but Reprobates shall have vexing and accusing Consciences in

in the world to come, *Rom. 2. 15. Ergo.*

4. They that shall suffer *Hellish torments* in the world to come, shall be perplexed with the fear of evil in that world : But *Reprobates* shall suffer *hellish torments* in the world to come, *Psa. 9. 17. Ergo.*

And this latter Proposition may be applied thus :

Use.

First, It confirms that divine Maxim, which hath been often repeated, *viz. That it had been good for Reprobates if they had never been born : For if they had never been born, they could never have had any experience of such perplexed fears, neither in this world, nor in that which is to come : But now seeing they have been, are, or shall be born, they cannot avoyd them.*

Secondly, It may inform us, *That it shall be worse with them in the world to come, in respect of this fear, then it can be with them in this life : For though, whiles they live here, they may tremble, fear, and be much astonished, by reason of Gods Judgments ; yet hereafter they shall be much more astonished in this respect.*

Thirdly, It should admonish all, whiles we live here, to provide for our own safety, that we may dwell securely, and may be free from fear of evil, in the world to come. And for this end,

1. We must still pray for the blessing of pardon and reconciliation ; which blessing, if we can obtain before our death, we shall be safe from the fear of evil in the next world.

2. We must still pray for the blessing of inward peace, and assurance of conscience ; which if we can obtain before our death, we shall be safe from the of evil in the next world.

3. We must still pray for the spirit of Adoption ;

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which

which if we can obtain before our death, we shall be safe from the fear of evil in the next world, and shall be able to say with the Apostle, *We have not received the spirit of bondage to fear again; but we have received the spirit of Adoption, whereby we cry Abba, Father, Rom.8.*

4. We must still pray for the spirit of Love, that it may increase and abound more and more in us; which if we can obtain before our death, then we shall be perfect in love hereafter in the next world; and this perfect love will cast out all slavish fear of evil, and make us dwell securely for ever.

Finally, By all that hath been said, touching the different condition of Gods Elect and Reprobates in the world to come, we may plainly perceive the error of such as plead for *Universal Redemption*, and say, *That Christ by his Death hath purchased Eternal Redemption for all and every one of Mankind, none of them excepted.*

Which bold assertion must needs be erroneous; because it crosseth all such Scripture passages, as do by way of *Antithesis* describe a different condition of Mankind in the world to come. And if there shall be such and so many differences betwixt men and men in the world to come, as have been before discovered, how can all and every one of them agree, or be equal, in the grace of Redemption? Or, if all men agree, and be equal in the grace of Redemption, how can there be such differences betwixt them in the world to come? Doubtless there shall be no opposite differences betwixt the redeemed of the Lord in the next world: But all such differences shall be betwixt the redeemed, and the not redeemed.

Wherefore I may safely say, That the grace of E-
ternal

ternal Redemption is the priviledg of Gods Elect, and was purchased onely for them, not for all and every one of Mankinde : And our Saviour plainly intimated so much, when he said, *I lay down my life for the sheep*, Job. 10. 15. And lest any should think that by *sheep* in this place we are to understand *all and every one of Mankinde*, he doth elsewhere distinguish between *sheep* and *goats*, Matth. 25. that we may understand by *sheep* the whole company of Gods Elect, and by *goats*, the whole company of Reprobates.

And though the Scripture saith in some places, *That Christ dyed for all, and tasted Death for all*, 2 Cor. 5. 15. Heb. 2. 9. yet we must know, that in these, and such like places, the word *All* is not taken absolutely, for all without exception ; but restrictively, for all the Elect, or for some of all Nations and all conditions : And in this sence the word *All* doth but signifie *many* in the Doctrine of Mans Redemption : for which cause it is often expounded in Scripture by the word *many* ; as when it is said, *Christ gave his life a ransom for many*, Mat. 20. 28. *He shed his blood for many*, Matth. 26. 28. *He was once offered, to bear the sins of many*, Hebr. 9. 28.

Away then with the Doctrine of *Universal Redemption* : It hath been too long preached by some, and by such as know not how to content themselves and the people longer then they are harping upon this string. But methinks the different condition of Mankinde, of Elect and Reprobates, in the world to come, should make them ashamed to own this Doctrine any longer ; because it is not possible for them to reconcile this Doctrine of *Universal Redemption*

*demption with the Doctrine of the World to come :
For the former Doctrine communicates the benefit
of Christs Death unto all and every one of Man-
kinde ; but the latter denies it unto many, yea, unto
all the Reprobate sort of Mankinde : And so, for the
present, I conclude this point.*

*The Lord give you understanding in all things
needful for you to know.*

Imprimatur,

7anuar. 19.

1650.

Joseph Caryl.



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